Irene Magillon

Galeno-pale:

OR,

A CHYMICAL TRIAL OF THE GALENISTS,

That their Droſs in PHYSICK may be diſcovered.

With the grand Abuſes and Diſrepute they have brought upon the whole Art of PHYSICK and CHIRURGERY, in their Method touching *Phlebotomy* and *Purgation*.

Their vain Curioſity in *Anatomy* reprehended; and their falſe Rule of *Contraries* in the Cure of Diſeaſes manifeſted.

Alſo, a full Anſwer to the Objections charged by the GALENISTS againſt the CHYMISTS, and *Chymical Medicines* vindicated.

To which is added an Appendix, *De Litho-Coloː* or, An Hiſtory of Three large STONES excluded the *Colon* by *Chymical* Remedies.

By GEO. THOMSON, *Medicinæ Doctor*.

φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά.
Homer. Odyſ.
πᾶν τὸ ἔργον τῷ πυρὶ δοκιμασθήσεται.

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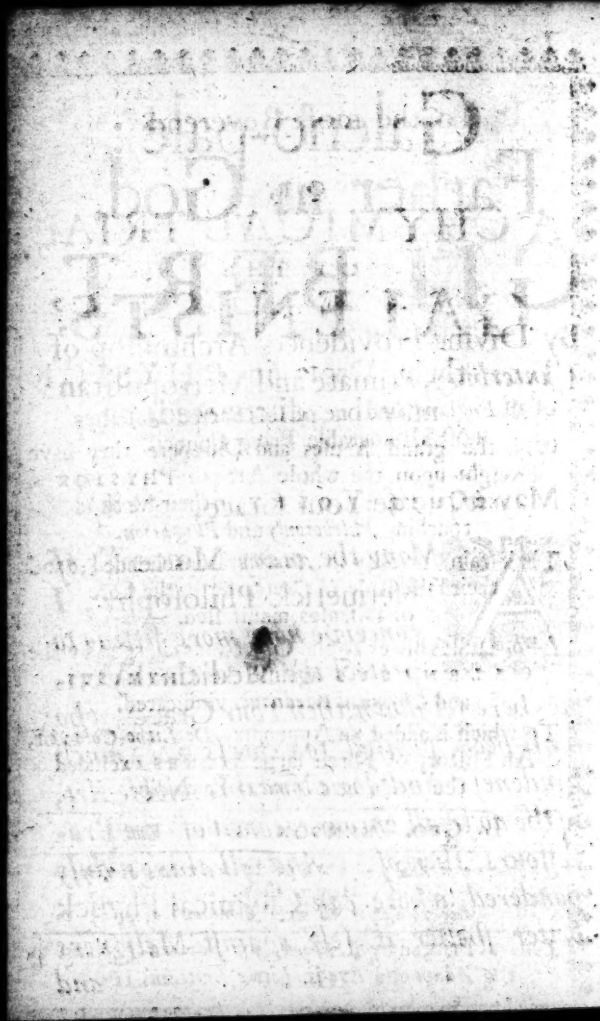
UMI



To the most Reverend

Father in God,

GILBERT,

By Divine Providence, Archbishop of *Canterbury*, Primate and Metropolitan of all *England*, and one of His Sacred Majesties most Honourable Privy Council.

May it please Your Grace,

AMong *the many* Mœcena's *of* Hermetick Philosophy, *I conceive none more fitting to protect the* Medicinal Verities *here set down, then Your* Grace; *who hath been pleased to express very much kindeness and love for this Noble Art, to the no small encouragement of the Professours thereof. And all things duly pondered, where can* Chymical Physick *better shelter it self against Maligners*

and Oppofers of it, then under the wings of Divinity, *on which it ought to attend as an Hand-maid? yea, there ſhould be a Synergie, and conſpiration of all Arts and Sciences to advance* Theology, *which makes the better Part of us happy.*

How can the Soul act aright when there is an Atonie, Ametrie, *and* Dyſcraſie *in the Body? Sith as the* Chyle *is, ſuch is the* Chyme, *or rubified juyce; as is the* Chyme, *ſo is the* Sanguis, *or pureſt part of the Blood; and as this is, ſo are the Vital Spirits (the immediate inſtrument of the Soul) either luminous and clear, or dark and muddy; and ſo capable to act well or ill: How ſollicitous then ſhould we be to ſearch out thoſe great* Arcana's *in Nature, which the good Creator hath ordained for the preſervation and redintegration of theſe Bodies, (which upon ſlight occaſions from within and without, are obnoxious to be valetudinary,*

dinary, and put out of frame) that the Diviner part may operate the more freely, vigorously, and orderly.

Certainly there is no better way to attain this then by Spagyrick Philosophy, *which separates* Tribulos & Spinas, *what is Hurtful and Superfluous in every* Concrete, *from the profitable, pure, and sincere; bringing it to such an Entelechie and Excellency, that it is able to display that radiant Virtue which God hath implanted in it for the good both of Body and Soul. And were this course closely followed, and generally countenanced, those rebellious and enormous Vices of the Minde, too grassant at this day among us, which in great part arise from the Feral, Anomalous, unheard of Prodigious, and untractable Diseases of the Body, might in some measure be reformed; and certainly if there be not some timely prevention,* nox daturi progeniem vitio-

siorem, *most of our Posterity is like to be born diseased.*

Seeing therefore no Medicine is able to mortifie these Seminal Principles of Diseases, or wash off those Radical Tinctures which have been traduced to us from our Parents, but the best sort of Chymical Preparations *exalted to the highest degree of perfection; some of which have been of late years brought to light by the indefatigable industry of some Ingenious men, whom the* Galenists *have endeavoured to eclipse, and despitefully to suppress by Calumnies and Reproaches; we humbly beg Your* Graces *favour to stand up for the defence of our Art, so far as truth, sound reason and Optical Experiments shall permit; and that Your Grace would be pleased to joyn with some other Heroes of the Nation, either to stop the mouthes of these* Anti-Chymists, *or to constrain them to make*

good

good by matter of Fact, and fair equal Trials here proposed; what they alledge against us; that there may be a full discovery made who are the Physicians, quos creavit Altissimus, *and who are they that go about* ludere cum corio humano: *And this present and future Age shall be bound to celebrate Your Praises;*

My Lord,

Your Graces most humble and obedient Servant,

Geo. Thomson.

To the Reader.

Courteous Reader,

BE pleased to bestow what time you can well spare in perusual of this short Treatise, which (how contemptible soever it may seem to thee) may perhaps be a means to save thee from the jawes of untimely death, and prolong thy dayes. The main Scope of the Author is, to do thee, his Countrey, and the whole World service, in reference to that which (according to the innate law of Self-preservation) every Creature desires (that is) Life: which if not accompanied with Health, cannot but be very tedious.

That

That therefore thou mayeſt enjoy a ſound Body and Soul, next Temperance in all things, embrace an Honeſt and Able Phyſician; not one whom thou fancies, but who is really ſo, according to theſe infallible ſigns here deſcribed.

The ſum of this Diſcourſe is nothing but a Touchſtone depending upon matter of Fact, to try whether a Phyſician be as he profeſſes himſelf, and ought to be, one that having a Commiſſion from the Angel *Raphael*, is endued with the gift of Healing, not palliating, dawbing and plaiſtering upon an unſtable foundation.

Here thou mayeſt learn to keep thy Blood wherein is the Life, and not prodigally to ſpend it, upon every trifling occaſion, which may do thee more ſervice ſometimes then the beſt Doctor

in

in *England*, and help those Diseases he cannot.

Here thou mayest be instructed to beware of uncorrected Purgatives, which do but colliquate and putrefie the wholesome *Chyme*, or juyce of the Body, enervating it without any considerable ease, unless accidental; and to value that Physick which carries off the occasional Morbifick matter to thy benefit, without any notable Debility succeeding.

In this *Enchiridium* thou wilt finde the difference between a sincere and corrupt Physician; one that dares act *subdio*, in the face of the Sun, that men may behold him whether he doth right or wrong, and so justifie him or condemn him; and between him that studies to be in the dark, and cast a mist before the Spectators eyes, that he may play

play legerdemaine with them.

Laſtly thou wilt ſee whoſe Actions are able to bear the teſt of the Fire beſt, (by which every Work is to be tryed) the *Galenical* or *Helmontian*, whoſe facts like Gold or Silver, leave the leaſt *Scoria* or *Droſs* behinde; and whoſe like Lead or other baſe mettals, leave moſt.

We hope no man that deſires the preſervation of himſelf, King, and Countrey, but will allow theſe Operative Propoſitions to be juſt, equal, profitable, and laudable, to put an end to that which garrulity and multiloquacity will never determine.

Wherefore, *Candid Reader*, all that we ſhall requeſt of thee, is to ſtand ſtill and ſee, that we may have right done us, forbearing to be prejudicate and partial; and if ever thou ſhouldeſt need us, we ſhall endeavour to gratifie thee

thee with that Phyſick which we are confident no *Galeniſt* in *England* poſſeſſes. Now if it fall out that our faithful and wholeſom counſel herein ſhould (through the ſubtil wiles and and crafty devices of our enemies) be rejected, we ſhall reſt our ſelves contented that we have done our duty, and ſhall ſhake off the duſt of our feet upon them, *qui valde volunt perire*, being ſatisfied that their perdition is from themſelves.

Geo. Tomſon.

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UMI

Galeno-pale:

OR,

A Chymical Trial of the *Galeniſts*, that their Droſs in Phyſick may be diſcovered.

CHAP. I.

A ſhort Deſcription of Galen, *from whom they are denominated* Galeniſts.

THe great Patron, to whoſe Decrees and Dictates (right or wrong) the Dogmatiſts have obliged themſelves to ſubſcribe, is *Galen* of *Pergamus* in *Aſia*; who lived about fifteen hundred years paſt, in the time of *Adrian*. He was a man doubtleſs of excellent parts, and very laborious, but took a very indirect courſe

to make a discovery of the Truth of things, as they are in themselves, by bringing them to the touchstone of sound *Experience*; by making an Analysis or Resolution of Bodies, that their Principles might be laid open, and their Heterogeneities manifested; without which it is impossible for any man to be a Philosopher as he ought.

He had a great ambition of writing much, as it plainly appears by those voluminous Tracts that are now extant, besides what are lost; for 'tis reported that he wrote four hundred Books in Physick: to what good purpose, any *discreet impartial* man may easily judge. His loquacity hath much affected some men, who count Learning principally to consist in variety of Languages, Polylogie, and plausible Argumentations, though deduced from false Axioms. *Hippocrates* his concise Aphoristical Doctrine, written according to the sincerity and candor of that age, was amplified and vainly enlarged by his fruitless and frivolous Comments, to a huge bulk, contrived on purpose to get a fame in the World, by those that are ready to subscribe to any Positions of Antiquity, for their ease, rather then to *Anatomize* things as they ought by the *Fire*, that thereby they may be reduced into the visible

visible parts. So ignorant herein was their great Master *Galen*, that he never saw either *Rose-water* or *Quicksilver*. How much to seek he was in Anatomy, *Vesalius* hath delivered; who makes it to appear in many places, that he never dissected the Body of man. In the Botanicks, or knowledge of Plants, he hath instructed the World no more then *Dioscorides* his predecessour, whom he hath plainly transcribed in many places word for word, concealing the Author, sticking in the mire of the four Elements, their Mixture, Qualities, and Temperaments, neglecting the *Virtus Cherinia*, Crasis, and specifick properties of Simples. His followers have, and do even obstinately to this day, to the destruction of millions, cry up his method; a tedious way to cure Diseases, but a short one to get money. The two principal Pillars that support this rare Method, are *Phlebotomy* and *Purgation*, both of which we can demonstrate to be pernicious to Humane Nature, destroying more then ever the Sword.

In the knowledge of the Causes, Quiddity, or Essence, immediate Subject, and radical Cure of Diseases, (an incurable Catalogue whereof he hath delivered to posterity) that he was extream blinde, we shall undertake

to evince and prove *è facto.*

All this duly considered, would make a man stand amazed to see how refractorily his Disciples do maintain (to this day) those rotten principles in Physick derived from him; and how wilfully they hood-wink themselves, delighting in the darkness of their own erroneous Tenents, lest they should behold the bright beams of Chymical Philosophy, to the diminution of their own sinister respects.

CHAP. II.

An account of that true Chymical Philosopher, and learned Physician, Helmont, *whom we* Own *for our Patron.*

HElmont a German, was without all question, ordained in these last times by especial providence of God, for the comfort and relief of distressed Man; to be an instrument to discover those gross Errours and notorious abuses in Physick, that have relation to the Life and Soul of Man, committed by those that rested themselves contented to be ignorant with Antiquity, and enjoy profit, honour, and ease, rather then question any thing delivered to them (how false soever) by making

making a ſevere ſcrutiny into the bottom of Nature, by difficult labours with their own hands, and great expence of their purſes. This *Worthy* Man who (we confeſs) hath inſtructed us in the Principles of Philoſophy, was *omnifariam doctus*; one that was very knowing in the Doctrine of the Ancients, having made a wonderful ſpeedy progreſs in the Learning of the Schools, as well verſed in the Languages as the beſt *Galeniſt*; who, after that he had rolled every ſtone in the old Philoſophy, and ran through that Cyclopeodie, or univerſal Learning, yet could finde no ſolid ſatisfaction in the natural Cauſes of things, till he came to Pyrotechnie, wherein he laboured fifty years compleat, leaving thoſe lying Sophiſms that he had imbibed, contemplating things as they were in themſelves. Hereby he learnt the genuine beginnings of all Concretes, making ſeparation of them into their fundamental parts; diſſolving and coagulating, fixing and volatilizing Bodies; looking narrowly into the defects, alteration, life, and death of things; extracting, dividing, conjoyning ſeveral bodies, bringing what was crude to maturation; and promoting natural Cauſes, by removing thoſe impediments that they could not arrive at their juſt

ends. Hence he dived into the Seminal virtues and properties of things, and was able to give an account of their true, efficient, and natural Causes; bringing to light the Doctrine of Fermentation, the Original and activity of Spirits, with the rare Effects of Tinctures; and this by Mechanical demonstration of the Fire. This is he that hath plainly detected the most absurd perilous Doctrine of the *Galenists*, proving their palpable ignorance of the Causes of Diseases, and their proper Cures; setting down infallible Arguments to evince how destructive their Bleeding and Purgations are to mankinde; challenging them to make good what he had delivered by visible instances and examples of fact; which they would never come to, nor ever dared to answer him by way of confutation, but by denying all that he had proposed, giving him scurrilous and opprobrious language, (as it is their common custom when they have nothing to say for themselves) calling him *Fanatick*, *Innovator*, *Dreamer*, carping at any lapse or Peccadillo in his Writings with aggravations to the height: hating and abhorring to the death all those that stood up in his behalf, naming them *Hereticks* in Physick; and all this *gratis dictum*, without the least tittle of truth.

Thus

Thus hath this worthy man been sleighted, villified, and reproached, for not still conniving at those capital Errours in Physick, which they have greedily swallowed down without any scruple, to the ruine of millions. However, let these pittiful Physicians rail at, and calumniate this Heroe, 'tis our duty, who have received so much benefit from him, to acknowledge him our Master, and to maintain his true Positions, to the utmost of our power against all gain-sayers.

CHAP. III.

Of the Abuses and disrepute the Galenists *have brought upon Physick, and the Reformation they have of late pretended.*

WE have of late made a great stir, though to little purpose and credit, to procure a Power from the Supreme Authority of the Nation, that ye might make a Reformation in this Noble Profession of Physick, there being (as ye say) no visible means left but your selves to compass it. But what was your drift in this? Truly, we believe the first thing, next the enslaving the poor Apothecaries, would have been a total *Suppression* of those

that had oppoſed your fictitious Principles, falſe Axioms, and indirect practices in Phyſick, that then ye might have domineered as ye pleaſed. But ſtay a while, we hope the Sage Magiſtrate will take it into conſideration, that ye are the chiefeſt perſons that need reformation; and that your Purgations need purgation, they being (as we can prove by matter of fact) not fitting, ſo uncorrected, to be taken into the Body. We hope moreover they will take notice, that your Bloody courſe ought to be voted cruel and unchriſtian, the Life or Soul being ſeated in the Blood: God having created the Medicines of the Earth, not Bleeding, cutting holes in the Skin, Bliſterings, and ſuch like butchering Tortures, to cure miſerable man. 'Tis true, there are ſad exorbitancies, irregularities, and abuſes in Phyſick, but who we pray have been the principal occaſions of them but your ſelves? who have conjured up ſuch *Swarms* of *Quacks* in every place, (who like Locuſts eat the bread out of honeſt Phyſicians mouths) by your *Profane Preſcripts?* and now you would fain lay them down, but ye cannot; for they are become too potent for you, ſome of them having ſo well improv'd their time, that they are like for ought we can ſee to caſt you out

of

of the ſaddle, and to ride with Foot-cloaths themſelves, dealing but deſervedly with you. If ye had better practiſed the *Pythagorical Doctrine*, theſe things had never been; or had ye delivered your ſelves, as ye finde fault *Paracelſus*, *Helmont*, and other ſons of Art did, more obſcurely, and Ænigmatically, who foreſaw theſe miſchiefs, and endeavoured to prevent them, Phyſick had flouriſhed to this day in its ſplendor and beauty: But as ye have handled the matter, every Good-wife, any ſilly fellow may read your *Diſpenſatory*, uſe ſome of thoſe Medicines without your method, and ſometimes no leſs ſucceſs; yea, and may laugh at ſome of thoſe ridiculous Compoſitions diſcovered to them by your truſty ſervant *Culpepper*. But all this is no hinderance but a furtherance to encreaſe your Practice, (as we have heard ſome of you ſay) ſith theſe illiterate Ideots do but make work for you. Is it ſo, but we much doubt it; ſurely if ye aimed at this at firſt, to multiply theſe men to augment Mortalities for your advantage, it was a very wicked Deſign, not to be endured by a Nation: but if this be fallen out through your incogitance accidentally, that theſe men have brought in the more gain to you, to the detriment and ruine

of

of the people, and simply for this reason, ye desire to be Arnautists, or self-deniers, why do ye (pretending to the Higher Powers a Publick Good) not likewise instruct them in some way, how the indigent Commonalty may be cured better and cheaper; giving us infallible testimonies of some rare Cures above others, and your zealous charity for your Neighbours, by abating your excessive Fees, and by curing him *gratis* that hath fain into Thieves, like the good Samaritan. And we think it were but just, that they who have gotten such Riches in Physick, as some of you undoubtedly, by the destruction of those that might have been preserved, should *Zacchæus*-like, impart a portion to those that are distressed. And certainly there is now great need of this retribution, and as the state of things stands, another course must be taken (without this costly Physick) to cure the Poor of the Nation; which if our prudent Senators shall please to listen to, we shall in all humility propose to their wise considerations; beseeching them to consider what sad consequences must of necessity have come upon a Concession to the presumptuous Desires of these men: How thousands of poor People must have neglected the means, and so have

have run the hazard of periſhing, having not wherewithal to ſeek to theſe chargeable Doctors for recovery, the Apothecary not daring to ſell them a little *London Treacle Mithridate*, &c. unleſs authorized by them, as if their Preſcripes were able to infuſe new Vertues into Medicines. Neither ſhould any have ſtretched forth his hand to have pulled his languiſhing Brother out of the ditch, unleſs licenſed by them.

What we pray ſhould our City have done, if ſome Epidemical contageous Diſeaſe, as the Plague, had reigned amongſt us, ſith they (according to their Maſters Dictates) would all have run out of it: We plainly ſee the greateſt Clarks are not alwayes the beſt Politicians, for we ſtand amazed to ſee ſuch learned Phyſicians, men ſo highly reputed for their parts, to carry on ſuch an unreaſonable Project, meerly for their own ſiniſter intereſt, (the Publick good therein being altogether neglected) as to ſollicite the higheſt Court of *Judicature*, to confirm ſuch a *Patent* to them, that they might be ſole Maſters of their Lives, Souls, and Fortunes, without controulment: That they might *Brow-beat*, *Inſult*, and *Tyranize* over thoſe that are no whit inferiour to them in worth. Did *Ambition*, *Covetouſneſs*,

and

and *Revenge* so blinde them, that they should think that such wise *Senators* would ever condescend to make themselves and People *Slaves* and *Vassals* to the insolent lusts of those, who never gave us any proof, pledge, or earnest of their Cures in Physick above many Apothecaries; who have protested to us, that there were some of these stately Doctors so extream ignorant in *materia medica*, that they did not know the Ingredients of certain trivial Compositions presented to their eyes: yea, and that some of their Prescripts have been so notoriously extravagant and pernicious, that the Apothecary hath been forced to correct them, unless he would have suffered the Patient to run the hazard of perishing.

We confess, the Apothecary in many defects and obliquities is not to be excused, however (as *Diogenes* struck the Father when the Son offended) so we think the Doctor deserves the lash for not rightly educating and instructing his poor obsequious servant; for we are verily perswaded had they been more discreetly tutor'd, they would have proved better. But *hinc illæ lacrhymæ*, this is that which wrings the Doctor, and galls him to the heart, that he should bring up birds to pick out his own eyes; that after so many years

years sweet congress, and mutual correspondence, his *Labourer*, *Drudge*, or *Excrement* (as a Doctor was heard to call him) should now stand in defiance against him, and take upon him to cure Diseases equally with him. And to say truth, a man cannot tell which of the two exceeds; for we are of that opinion, one may pick and chuse, but find never a barrel better Herring. The Servant is now become a Doctor, the Dispencer a Prescriber: Both use the same Method, the same Indications, the like Medicines, and with equal success for ought we can see. Of the two we confess, the Apothecary hath for the most part the start of his Doctor, for as much as he not onely knoweth the Composition exactly, and at his pleasure can frustrate both Physicians and Patients expectation, but also being more conversant with the Sick man, can advantage himself more then the other by frequent observations, which opportunity the Doctor, partly through pride, and partly through covetousness and idleness, loses. Now good Master Doctor *Galen*, let us reason a little soberly; have ye not brought your Hogs to a fair market; whether of us (we beseech you) have been most prudent and provident? ye that have made this noble Science (the

(the Professours whereof Divine Writ hath charged to be honoured) to become a meer mercenary or a meretricious business; a very Trade to get money, an Imposture to serve your own ends, setting up an Apothecary your Emissary and Decoy, to fetch in gainful Practice; or we that have alwayes been tender of the reputation of Physick, and the Lives of the infirm; and for that end have not onely studied hard for many years, beating our brains to do that which is fitting according to Art; but also laboured with our own hands night and day, not without hazard of our lives, and great expences, that we might understand what we do, and do what we ought for the Lives of our poor miserable *Patients*, that we might alwayes have in readiness those *Arcana's*, of which the *vulgus hominum* is, and ever will be ignorant. Had we prostituted our selves and the Art, or taken those indirect courses which ye have done, we are certain we might have been possessours of Riches and Honours equal with you.

CHAP.

CHAP. IV.

How the Galeniſts *have dominered in the World, and deceived it.*

'TIs unſpeakable how theſe *Galeniſts* have impoſed upon credulous men, how by their plauſible Rhetorick they have allured them, and made the people willingly to reſign their Lives up to their Judgements, notwithſtanding all thoſe ſad preſidents lively repreſented to their eyes. What fair pretences have they made uſe of to gull them into their Phyſick? What a ſupercillious command have they had over their obſequious Apothecary, to ſpeak for them, to lye for them; yea, and to do ſome things for them, to the hazard of his Soul; being forced to maintain, and ſometimes to *own* all their miſcarriages, miſdemeanours, and groſs aberrations in Phyſick, or elſe he, his wife and children muſt bite on the bridle. Theſe are they that have infuſed into the people abominable vulgar Errors in Phyſick, which neither Doctor *Primeroſe*, Doctor *Browne*, nor a thouſand like them, are able by the beſt of Rhetorick or Logick to eradicate, till ſome notable and eminent Cures

relating

relating to their Lives, by degrees, shall convince them of the contrary, which is a hard thing to do, because these Mysochymists and haters of truth, have prejudiced them against the Assertors of it.

Great men are not a little entangled in their snares, being lured and caught by their bewitching tongues, by their fame of being great Schollars, well versed in all the Languages, excellent Mathematicians, Historians, Geographers, which are qualifications very laudable, and which we very much respect; but what is all this to a Sick Man that lies groaning upon his bed in a violent *Feaver*, tortur'd with the *Gout*, the *Stone*, the *Cholick*, the *Illack*, haling for breath as for life? What is this mans Learning to him, if he cannot ease him and give him *Relief*, *quatenus* a *Physician*? If after all learned Argumentation, and Eloquence of the *Galenist*, some trivial Chymist that hath learnt something by blowing the coals for his Master, shall cure him, without any long preamble; be serious and tell me (as we are all Philautists, and desire self-preservation) whether this man (though otherwise not to be justified in his ignorance) be not to be encouraged and to be had in some estimation in any well-governed Land?

Consider

Consider this therefore Worthy Magistrates, that as ye are the Sons of *Adam*, ye will always be prone to Diseases, and doubtless none of you in such a case but will highly prize a man that shall offer, promise, and perform a Cure for you, above another that cures you out either with none, or false promises.

Great Patriots, be pleased to take notice how they have villified and slandered true Artists, perswading the World falsly, that Chimical Medicines (which we frequently use without first weighing them) were dangerous, received an Empyreuma, or hurtful impression from the Fire, that they did either kill or Cure in a short time; yea, some of them have been so impudently audacious to assert, That whosoever took Chymical Medicines, although he were cured for the present, yet in the revolution of a year it would cost him his life. So that in their *fury* they have cast into the Kennel out of a very honest and able Apothecary's Shop, a most safe, innocent, and effectual Chymical Medicine, and afterward have endeavoured the ruine of the poor man.

A *quondam* noted *Galenist*, in greatest part reclaimed from their fopperies, and almost

got out of that dusty practice, protested that he knew a most eminent Doctor of the Colledge, that passes for one of the most learned amongst them, that did not dare to venture to give five or six grains of *Antimonium Diaphoreticum*, which we can give with confidence, security, and good effect, often to thirty or forty grains.

They formerly cried down Oyl of Vitriol by no means fitting to be taken into the body, because it did corrode a Clove, supposing it would act the same in the Stomach. As for *Mercurius dulcis*, and other Preparations of Mercury, they concluded them all to be little better then poyson, which now they frequently make use of, not scrupling to give it to Children, but we fear to their destruction sometimes, as they order the matter by their method, and a careless preparation of it, which they always refer to another.

Yet is it not long since that a *Galenist* of great fame did upon some Discourse of Mercury confidently affirm, that he knew he could do as much with crude Mercury, as any with it never so well prepared: which he dares not (we are sure) maintain to be true by any visible instance, but spake it meerly out of a Vatinian hatred to Chymical Preparations;

tions; which notwithstanding he and his Fraternity are forced to make use of closely, labouring to pump and fish them out of others.

Now at length finding that they have strived in vain against truth, by their obloquies and false suggestions still kicking against a prick; and finding they cannot obscure the bright beames of Pyrotechnical Philosophy, they take now another supplanting course, and of a sudden will all become Chymists, but *Galeno-Chymists*, as monstrous and Anomalous as a Centaure or Syren; and hereby they think to blear the eyes of the world, to make them believe, that their Method sweetens all our sharp Vitriolate Medicines, allayes all our Corrosives, fixes all our Mercurial Preparations; and in short, makes all safe and sound, which otherwise would be destructive in our fingers. Thus they still juggle with, and delude the world, still protracting and spinning out the time, very unwilling to part with ease, gain, and honour, notwithstanding thousands suffer by their indirect practice, e're they will come in quietly, and sincerely submit to the truth, for the good of the Nation; although they know at last they must be forced to yield, time bringing

that to light which is their principal ſtudy to involve in obſcurity. For we make no queſtion but that poſterity will admire their obſtinacy herein, and abhorre them for it.

Well, come what will come, for ought we can ſee they are ſtill reſolved to maintain their State and Grandure as long as they can, for their preſent life, and then let the world hereafter cenſure them, what care they: Ἐμοῦ θανόντος γαῖα μιχθήτω πυρί, as the Greek Poet hath it. Yet it hapned that one of their greateſt Donns, being queſtioned by a *Perſpicacious* Gentleman, what the reaſon was, that he ordered ſomething very incongruous in reference to his Patient; and being charged home by him, whom he knew would not be baffled, made this expreſs anſwer; *Hang it* (quoth he) *we are but a Company of Cheats.* This was reported to us by a perſon of *Quality*, that dares teſtifie the truth of it to the face of him that ſpake it.

CHAP.

CHAP. V.

In what ſpace of time a good Phyſician may reſolve his Patient of the Event of his Diſeaſe.

HE is unworthy the name of a Phyſician, that in Acute Diſeaſes doth not on the fifth or ſixth day after his admiſſion, either make Nature maſter of the Diſeaſe, or elſe on the ſixth or ſeventh give a poſitive prediction what will be the concluſion thereof; and that with ſo much certainty, that he ſhould ſeldom be miſtaken but as a man: For it is a grand ignominy, and an intollerable diſgrace, to ſee a Mechanick to engage himſelf to bring to paſs what he undertakes, and a learned Phyſician, either not to dare to promiſe you any thing of a Cure, or wholly to fruſtrate your expectation. It is no wonder if ſome men taking advantage of your weakneſs in this particular, have caſt it in our teeth, that our Art is altogether conjectural; and that we do all things therein by hab nab, happy be lucky; hitting the mark with as much uncertainty as thoſe people called *Andabatæ*, that fought with one another winking; we wiſh

these Scoffs and Taunts might lie at the doors of *those* that have justly deserved them.

In Chronick Infirmities a longer time must needs be required to give satisfaction to the Patient concerning his Recovery, the matter of the Disease being many times fixt in the Body, and as it were settled on the lees, the ferment of the parts being either vitiated, or in great part abolished; and the Archeus or vital Spirit being much diminished, the immediate instrument of the Soul, by which it acts for our health or sickness, in which every Disease nestles, and is primarily seated and characterized, without the power of which none can be cured; (of which the *Galenists* have been too ignorant, until such time most *Acute Helmont* (like a bright star of truth) made it appear) As the matter stands thus, a Physician may very well assume a fortnight or three weeks at most, finally to conclude what he is able to do for his Patient; whether he be capable (as he conceives) to be restored to health, if not, then to resign him up to another that may be able to do more: for this wier-drawing course in Physick, to keep a Patient long in suspence, without any relief, (peradventure for some private ends) is to be abominated.

'Tis

'Tis a strong Argument of great *Weakness* or *Deceit* in a Physician, when in some reasonable time he cannot or will not give an account what is like to be the *Issue* of his labours: such an one is to be avoided as the Plague, that is blinde and cannot discover the Mark he is to shoot at, or aims at the *Purse* of his Patient, rather then the *Recovery* of his Health. Be advised whosoever thou art, not to suffer him that waits for a *Crisis*, and cannot give thee in a short time a sufficient Testimony of an effectual Cure, to proceed any further; for be assured that a good Physician never looks after a *Crisis*, (standing still as a meer spectatour while Nature is oftentimes worsted upon unequal terms by its enemy) but with all *expedition* unroosteth that unwelcome *Guest*, that hath taken up its lodging in the vital Spirits, wherein the longer it lurks, the more difficult it is to eject; for *cunctando crescit*, and so at length confounds the *Oeconomy* of the whole Body: wherefore an Honest and Prudent Chymist, *Principiis obstat*, falls forthwith upon the extirpation of any malady, whereas the *Galenist* labours to circumcise and lop off here and there the *Branches* or *Symptoms*, lulling his Patient asleep with some incorrected *Opiate*, mitigating sleight pains by *Anodines*,

dines, quenching his Thirſt by *cooling Julips*, bedaubing his Feet, Wriſts, and Front, with Cataplaſms, and the like, to the wearieſomneſs and vexation of the ſick Man, without any real eaſement of his Grief. Hence it falls out that ſome of our learned *Galeniſts* have protracted an Acute Feaver, to the one and twentieth day, and that in hope of a *Criſis*, which we are confident might have been taken down before the ſeventh. Hereby they hatch up ſome Chronick tedious languor, which uſually follows at the heels of moſt *Malignant* Feavers they take in hand, becauſe they never ſearched the Soar to the *bottom*, but onely *skinn'd* it over. Oftentimes do theſe *Botching Galeniſts* bring to light a viperous Generation of Long *Infirmities*, that might eaſily have been deſtroyed at firſt in *Ovo* the *Embryon*, which afterward growing too headſtrong for them, elude and ſlight all their trivial *Applications*.

And all this they can ſtill do under the notion of ſafe Medicines; when indeed a generous man had better have dyed *Caſars* death, and nimbly to have been ſent into the other world by ſome precipitate *Quack*, or venturous Pſeudochymiſt, where he might be at reſt, then to crumble and moulder away in a languiſhing

guiſhing feeble manner; and withal to ſuſtain thoſe torturing and racking Carnifications, by their *Bliſterings*, *Cuppings*, *Scarifications*, *Cauteries*, and *Setons*, with their loathſome Potions, *Conſuming Purgatives*, their ſevere *Cookeries*, and rigid *Diet-drinks*; and at length to drop into the pit. Let any diſcreet man judge whether ſuch Doctors as theſe deſerve a Patent, who have nothing wherewithal to excuſe their *Homicide*, but that they perform it with the faireſt *Method* in the world.

CHAP. VI.

How much precious time the Galeniſts *ſpend in Anatomical Curioſities to little purpoſe.*

OUr Antagoniſts raiſe no ſmall duſt, and make no little noiſe with their Diſſection of Bodies, which were much to be commended, if they did not ſpend more time then needeth, rather for oſtentation, and to get a fame abroad, then for any notable improvement in the Cure of poor miſerable Man. For if it ſavoured not too much of vain-glory, they would rather exerciſe theſe operations more privately amongſt themſelves, and inſtruct any ingenious Gentleman, that deſires to be informed

informed therein, so far as might conduce for his particular satisfaction, and not make a publique Theatrical business of it, for the entertainment of any rude fellows: but enough of that. As exact Anatomists as these men are, we know this for a truth, that the lodging place of Diseases is seldom to be discovered by the Knife, which indeed was boldly attempted (though in vain) by an industrious *Galenist* of late years, who cut up a Pestilent Body, to finde out in what part the Plague did principally reside, to the loss of his own life, perhaps for want of some *Arcanum* which an *Helmontist* could have given him.

Anatomy we stand up for, as much as any, without which we are certain a Physician must necessarily be much defective in Physick; in which (we dare say) some of us have bestowed as much pains as most of our Opponents: and something we can say without vain-glory, that we were the first that in these parts of *Europe* have made the Experiment effectually of taking out the Spleen of a Dog, without which he lived perfectly well two years and a quarter; the same being often repeated by others who stiffly opposed it at first. But what is all this to the grand matter in hand, which crowns and gives life to all the rest, that

that is, to be maſter of thoſe Remedies which (proportionable to Diſeaſes) are able to tame and ſubjugate them to the law of Nature? What would it profit to tell our Patients that we had taken the Spleen out of a Dog, if they (afflicted in that part) could receive no benefit from us? what pittiful comforters ſhould we be in ſuch a caſe?

'Tis true, the Invention of the Circulation of the Blood by induſtrious Doctor *Harvey*, is highly to be commended, and gives ſome ſatisfaction in the ſolving certain *Phænomena* in *Phyſiologie* and *Aitiologie*, yet we can ſee the *Therapeutick* part little advanced thereby, ſo that many ſtubborn Diſeaſes are equally as hard to conquer (*cæteris paribus*) as they were before its diſcovery. Are your *Officinal* Medicines, on which ye ſolely depend, any whit more *ſufficient* and *powerful* to cure now, then before the *Venæ Lacteæ* of *Aſellius*, and the *Vaſa Lymphatica* of [illegible] were brought to light? Or ye (for this reaſon) better Phyſicians then formerly, notwithſtanding all your *raking* and *groping* in theſe uncomfortable dark cadaverous Subjects? ſurely not at all: if the Spagyriſt had not ſomewhat ſupplied your want in that which is moſt neceſſary; affording you a few more prevailing *Helps* for your

Patients

Patients *Sanity*, then ye ever poſſeſſed heretofore. What would it avail if ye knew the exact ſite of the ſmalleſt *ſtring* or *fibre* in the Microcoſme, and yet were not able to reduce it, diſlocated, into its right place? How uncomfortable to one afflicted with ſome grievous malady, is that Phyſicians Anatomical Lecture of Mans Body, if he be ignorant in the Anatomy of ſome *Active*, *Spriteful*, *Enlivening* Medicine, that may give him eaſe. Whatſoever therefore is *introductive*, *ſubſervient*, and of far leſs moment comparatively, ought to be ſet behinde, and have leſs pains beſtowed upon it, then what is abſolutely *neceſſary*, and doth *primarily* and *immediately* conduce to the attaining that *End*, which both *Phyſician* and *Patient* deſire above all things; and ſuch is the *Knowledge* of *Generous* Remedies, which can never be acquired without *Herculean* labour: for the hammering out of which, our whol[illegible]f we ſhould live an hundred years) is too ſcanty.

'Tis certain, every Mechanick ought to have a competent inſight of that Machine, as Watch or Clock, &c. which he goeth about to mend; but if he want Inſtruments and fitting Tools, how is it poſſible he ſhould rectifie any great *Defect* in it: In like manner it behoves

behoves a Physician to be acquainted with the Structure and Conformation of this θαῦμα θαυμάτων, *admirable Engine*, Mans Body, so far as is needful and expedient, to instruct him in the *Reparation* and *Restitution* of it, when at any time it is cast off the Hinges of its Sanity, through any occasion from within or without: But above all it concerns him, to spend the greatest part of his precious time, to bend all his sinews, and to put forth his whole strength, to finde out those powerfull Remedies, which are indeed θεῶν χάρις, able to reduce and compose any *Ataxie*, *Exarthrêsie*, or *Exorbitance* in this lovely frame. Desist then ye vain-glorious *Galenists* from spending your dayes about impertinent and superfluous Searches in stinking Carcasses, which are never able to teach you how to destroy the Rampant Diseases daily breaking violently into these living Houses, without Pyrotechnical Anatomy, which alone can reclude the Secrets of Nature, and shew us where every Disease is seated, and by what effectual wayes it may be disturbed, and thrown out of that Vital Light in which it lives and dyes.

CHAP.

CHAP. VII.

A just reproof of the Ignorance of most of them in Surgery.

CErtainly it was an evil Design at first, and a plain demonstration of idleness and pride in Physicians, when they brake into parts those Faculties, which did formerly, and should alwayes indivisibly reside in one man. We confess Fractures and Dislocations require the hand of a professed Artist, that is throughly versed in Anatomy and accurate Experience in this kinde; but when Medicines taken inwardly are principally to perform the Cure, outward as well as inward Diseases belong to the Physician, so it may be done to the encouragement of the Professours of Surgery; *sith homo alit artes*: as the matter stands now, it is not amiss for the Surgeon to have a share in the profit, although the Physician hath the greatest hand in the Cure.

We have oftentimes admired the Ignorance of some *Galenists*, that have not been able to undertake a Whitlow, a Scald, a green wound, a trivial Soar, but have been forced to send them to a Surgeon living remote, as if it no whit

whit concerned them, and as if any one could be a true Physician, and be destitute of that which essentially belongs to his Art. Needs must that Physician be extreamly mutilated in his knowledge, that is to seek to cure a *Phlegmon*, an *Erysipelas*, *Fistula*, or malignant Ulcer: For we can confidently averre, and make it evident, that 'tis the inward Medicament that must principally cure most outward Diseases, if they be ever radically and to a purpose healed, outward Applications being oftentimes of no effect. Yet we will not deny some virulent Ulcers may to a wonder receive sanation by vertue of Chymical Preparations outwardly applied; as, *Balsamum Fuliginis*, *Balsamum Samech*, the pure Sulphur of *Venus*, Antimony, and other Minerals, of which none but a true Son of Art can be possessour. But above all is to be extolled, that admirable Magnetical way of curing, which doubtless if rightly improved would work stupendious things, so that some *Galenist* would presently conclude that there is Witchery, or some supernatural means made use of: So blinde and stupid they are in the most needful Physiosophy, that what their Brains cannot conceive, they presenly reject as Diabolical or impossible. Tell them of the *Alkahest*, or univer-

sal

ſal *Menſtruum*, of *Lapis Chryſopeium*, *Lapis Butleri*, of a *Panacea*, they will but deride and flout at it, boldly and preſumptuouſly denying any ſuch thing to be in *rerum natura*; becauſe their ſhallow wits being altogether ſouſed and ſteeped in *durty* Humours, Qualities, Temperaments, Mixtures, and Contrarieties, never had the happineſs to have the leaſt glimpſe of the admirable perfections of ſuch things. This we can ſet down poſitively as a truth, that that Phyſician that knows not ſomething of the Cure of Diſeaſes both inward and outward this way, is but a meer novice, *alwayes learning, and never like to come to any perfection* in his Art: Let him be never ſo much applauded for his excellent parts, and great Learning, he ſhall alwayes be eſteemed by the wiſeſt, an Ideot in Phyloſophy, altogether ignorant of the radical and intrinſecal cauſes of things.

We doubt not but there is excellent uſe of Manual operation, where the Knife is to perform the Cure, as in Amputations of parts, Lithotomie, and the like. But we know this experimentally, that both Phyſician and Surgeon are too forward to lop off parts, and butcherly to cut holes in the skin; whereas many times this bloody courſe might be omitted,

omitted, and the sick person restored in great part, if not altogether, to his pristine health, without mutilation or sauciation; as we could instance of late in a Gentleman, belonging to a Noble man, whose Leg after all their tedious torturing, and frivolous attempts, as, Blood-letting, Purgation, Salivation, Sudorificks, Diet-drinks, Mercurial Applications, and Cauteries, they at length despairing of his Recovery, advised to be cut off: which God (by means of his poor servant a Chymical Physician) prevented, the Gentleman being restored to his perfect health, and his Limb saved.

It were to be wished, that ye would study to dissolve and reduce into their first matter, those Coagulations frequently hapning, as, Scrofulous Tumors, Nodes, Scirrosities, Ganglions, Wens, &c. without Scarifications and Incisions: but especially to bend your whole strength, to finde out some potent *Arcanum* (which God no doubt hath created) for the untying and colliquating that monstrous Product, in mans Body, the Stone, without cruel Lithotomie by a frightfull Knife. Did you not despond to finde, and supinely slight the pursuit of something in this kinde, yea, if ye did not maliciously dis-

courage others, without controverſie ſuch an *Arcanum* might have probably been brought to light, able to diſſolve the Stone even in the Bladder. But it is enough for you to reſt your ſelves contented with the old profitable way of Perforating and broaching the Body, which if it fail, ye preſently proteſt ye have done as much as Art can; which narrowly examined by a judicious Phyſician, would perhaps prove very impotent.

How often have ye received credit and applauſe from the world, when in the Diſſection of dead Bodies, ye have found any of the *Viſcera* corrupted, or hard congealed ſubſtance; as, ſtones in the Kidney, Gall, or other parts, juſtifying and magnifying your ſelves, that more could not have been done by Art; whereas peradventure at that time ye were firſt admitted, the Corruption might have been hindred, and Coagulations diſſolved.

Some few years ſince a Chymical Phyſician expelled three large Stones neſtling about the region of the Spleen, the leaſt as big as a large Turky's egg, out of a Maid-ſervants Body, by virtue of ſome *Paracelſian* Medicines, perfectly reſtoring her to health, which ſhe enjoyes to this day; whom we are confident if a *Galeniſt* had

had undertaken, he would by his Blood-letting, pernicious Purgation, Blisterings, &c. have destroyed, and the cause of her Disease should never have been discovered, unless by accident the Knife had made it appear; which would have sufficiently excused the *Galenist*, and cleared him as one that did what possibly could be done by Art.

CHAP. VIII.

What a noise our Adversaries make with their Laboratory, and how they vaunt that they use Chymical Medicines according to their Method.

YE make your boast that ye possess (as well as we) your Laboratory, and variety of Furnaces: That ye use Chymical Preparations, according to your Method, not as we do, at random. That ye knowing the ill qualities and properties of them, and how hazardous they are, do upon a pinch flye to them, having made use of first other safe Medicines.

These are fair pretences of truth we confess, but if we search narrowly to the bottom, we shall easily discover them to be meer delu-

sions. As to the first which ye glory in, your Laboratory, we answer, 'Tis not the Laboratory or specious Furnaces that simply makes the Spagyrical Physician, no more then a vast Library of it self will make a learned Scholar. Is there any more in this then a meer pomp and vanity, to have multiplicity of Instruments, and not be able to make use of them according to the true principles of Art. For we dare averre it, that that man that is an enemy to the Doctrine of *Helmont*, cannot possibly arrive to be a true Chymical Philosopher. He may indeed be like one, as the Ape is said to be like a man, and therefore most deformed; *Simia quòd similis turpissima bestia nobis*, &c. Do ye think ever to attain to this difficult Knowledge by virtue of your Master *Galens* Rules, who never saw *Quick-silver* or *Rose water?* whom incomparable *Helmont* hath made appear altogether blinde in the true Fundamentals of Nature, not knowing aright the Quiddity or Essence of a Disease, the Cause, the immediate Subject, or place thereof, nor the direct and perfect Cure of it.

Be not deceived, for it is no such easie matter, as ye would make the world believe, to become a Philosopher by the Fire: lay aside there-

therefore your dearly beloved *Galen*, who hath made you so rich by the ruine of others, and study *Helmont* night and day; and when ye have attained some of his Theory, then buy (as he advises) Coals and Glasses. By this means we doubt not but ye will become sound Physicians, if otherwise never.

To what you alledge concerning your use of Chymical Medicines, we may safely say, it had been happy for the credit of this Art, if none had ever come into your fingers, or been prescribed by you; having so perverted the use of them, partly through adulterate and sophisticate Preparations, proceeding from ignorance, supine negligence, or covetousness; partly through your dogmatical Method, prescribing them unseasonably, when ye have suffered Nature to be worried by a Disease, and thrown flat on its back; and exhausted it by cruel Phlebotomy, poisonous Purgations, Blisterings, Scarifications, &c. upon this ye take occasion to maligne, slight, and villifie those Chymical Medicines, which ye either never had good, or never knew how to use. Yet thus much we have observed, when a Patient findes any benefit, 'tis for the most part by virtue of some Chymical Medicine which ye mix (as ye usually do) with your trumpery,

meerly to disguise the matter, lest too much respect should be attributed to a Medicament which ye have borrowed from your Adversaries.

Moreover, let any indifferent man judge, whether it be not a part of the most odious Ingratitude that can possible be devised, for these men to scoff at, to rail against, to calumniate and backbite them, from whom they have received the best means they enjoy to cure their Patients; without which they had been before now exploded and thrust off the stage of the World with disgrace.

CHAP. IX.

An Answer to some Objections laid to our charge by the Galenists.

OUr Adversaries object to us, that many ignorant Empiricks make use of Chymical Preparations, to the destruction of many credulous persons: posting themselves up in every corner of the Street, proclaiming themselves to be possessours of great *Arcana's*, even to *Panacea's*, whereby they profess they can work wonders, and cure a Catalogue of Diseases which the *Galenists* count incurable; but

but being brought to the touchstone of sound experience, they are found to be meer Impostors, empty of all sound knowledge, no whit able to perform any thing proportionable to their promises.

Moreover, they urge that our Chymical Authors are Hyperbolical, or excessive in the praises of their Medicaments, extolling them beyond the activity of the things themselves; and that they frequently set down false Processes, which when a young beginner first puts to a trial, according to his Authors description, he is disappointed and discouraged *in limine*, even in the first essay or onset, which is enough to make us censure you Stentors and vain boasters. This we confess ingeniously is not to be denied in part, and we could wish it otherwise; but 'tis the fate of the best things to be corrupted, and 'tis an ill Argumentation to conclude any thing to be evil, because some have abused it. For our parts, we utterly disown and renounce these mens actions, condemning their ignorance as severely as ye can; desiring they might be suppressed, and chastized according to their demerits. Yet thus much we can say for some of them, that having got some trivial Chymical Medicines perchance from your Apothecary,

neglecting your Method, (which many times ties you up so fast, that ye want liberty to use some laudable Medicines for your Patients recovery) they have performed some eminent cures to your disgrace and their own applause; which hath made some admire your great imbecillity herein, to the dishonour of Learning. We know a Chymist that desires no more Practice in Physick to get a competent living by, then those Patients to whom ye cannot make a promise of a Cure after two or three moneths time, whom he would undertake to resolve in less then a moneth. And assuredly to any discreet man this is proof enough, how erroneous ye are in that which chiefly concerns the life of man. For our parts we should think it very strange, and be infinitely ashamed, if any Patient should be cured by the *Galenists*, whom we have given over, which (we are sure) ye on the contrary part cannot make good.

As touching Chymical Authors, that set you not in expres terms the right way to make some Medicines, and likewise prize some more then they deserve, for these we Apologize not: But by your favour, we conceive that many times the errour lieth in you, who want true Chymical Rudiments, and not in them who think it not wisdom (seeing the unhappy

happy ſucceſs thereof) to ſet down all things ſo plain, that an Apothecaries boy may underſtand them. For believe it, if ye had thoſe Philoſophical Principles which *Helmont* hath delivered to the world, theſe trivial Authors could not ſo eaſily deceive you: In him we are ſure ye will finde ſound Doctrine, and demonſtrable, by which we doubt not to confute your falſe Theorems and Axioms in Philoſophy. We plead not for any that magnifie any Preparations beyond what they deſerve, it is enough if we engage our ſelves no further with you, then wherein the things themſelves ſhall juſtifie us.

CHAP. X.

An Expoſtulation why the Dogmatiſts will not come to the touchſtone of true Experience.

WHy halt ye thus between two opinions, and will not come fairly and candidly to give the World an aſſurance of your *ſound* Practice, which concerns their Lives and Souls, but ſtill equivocate, playing faſt and looſe, tergiverſating, wrangling, and quarrelling about Punctilio's in Phyſick, aſſuming to your ſelves a ſtrange *Heteroclite* or

Hermo-

Hermophraditical name, as *Galeno-Chymists*, invented by your brains to blinde the world; a name altogether inconsistent with a true Physician, who may very well be expressed by two syllables.

Why hath not your Sect yielded formerly to *Helmonts fair Proposal*, while he was alive, that there might be a final conclusion of these Controversies by matter of fact? (indifferent *Judges* appointed on both sides to give their censure) Why do ye not accept of the same at this day, if ye were not conscious to your selves of your own weakness? What poor shifts and starting-holes have ye found out, what pittiful fig-leaves have ye joyned together to cover your nakedness, and to wave this fair, necessary, and most evincing way, to discover Truth by Action? Contrary to which, all your Sophistical Disputes, your *Paralogismes*, your Quirks, your Tricks and plausible Juggles signifie nothing; no nor your great Schollarship, not rightly squared and applied to the use and benefit of mankinde, and the charity of your neighbour. Let not therefore any *Physignathus, inflatus scientia*, supercilious Critick, chattering Linguist, or one that knows how to dispute Problematically and *Artificially* to deceive his Brother, let not such

such (we say) who professes and practises Physick, being grosly ignorant of the right knowledge of things, for the commodity and use of the world, boast or vaunt of his glittering endowments in this kinde: but let him rather lay his hand upon his heart, and considering his own *emptiness*, reflect upon himself, how he hath deceived and been deceived, and at length let him, though a *Senior*, (for it is never too late to repent sincerely, and be wise to salvation) embrace the sound Doctrine of *Helmont*, who will teach him to save mens Lives as he ought.

If any be so ingenious to say, I have done what I can, and I know no other way then Bleeding, ordinary Purging, and Sweating Medicines, and doubt whether there be a better, and would willingly learn; we shall undertake to demonstrate to this man, that which will be very satisfactory to him, and question not to convince him, if he be not notoriously obstinate of his mistakes in this kinde.

CHAP.

CHAP. XI.

How much to seek the Galenists *are in that necessary Philosophy which directs us to the Cure of Diseases.*

NEeds must the *Galenist* erre in the cure of Diseases, when they are very ignorant of their Causes. Their very Fundamentals and Principles in natural Philosophy being *false*, as *Helmont* hath plainly made it appear. What an absurdity is it to take in Fire, which is neither a Substance nor an Accident, to make up the four Elements, and to fetch it from the highest Region, next the Moon, that it might enter into all Concretes: and from these Quaternary Elements to deduce their four *Humours*, *Complexions*, and *Temperaments*, and accordingly to proceed in the Cure of man; bending all their forces to remove *Qualities*, *Accidents*, and *Products* of Diseases, leaving the Disease it self behinde?

What an erroneous *Definition* have they made of a Feaver, and therefore it is no wonder if they go unsuccessfully about the Cure; as if there were no more to be done but to take an *Indication* from preternatural *Heat*, and so

so to cool in the same degree, for the restauration of the Patient to his former sanity; making that essential to a Feaver which is but a meer product, depending upon the exorbitancy of the Archeus, or vital Spirits?

What errour can be more gross then to maintain, that the natural Heat of the *Stomack*, by means of the parts adjacent, is able to alter what is taken into it so powerfully, that in a short time even such hard Bodies, as Bones, Iron, and Glass, are dissolved in it, which the *Culinary* Fire cannot easily conquer; taking no notice that the *Stomack* of Fishes are actually *cold*, and yet digest most vigorously. Surely tis very improbable that these men should rectifie the indigestion and defects of the Stomack, that know not how it performs its office aright. Hence it comes to pass, that they often destroy by their fæculent Medicines the Eucrasie or Tone of that part which ought to be taken into care above any in the whole Body.

Analogous to Fire, they have brought in an Humour called *Choller*, part whereof they say is gathered into a Receptacle of a Bladder, which overflowing and exceeding (they affirm) causes the Jaundies, and many other Diseases depending upon that Humour; reckoning

koning that an Excrement (to be purged out with Rhubarb) that is of moſt noble uſe, which no perfect Creature can want, neither Beaſts, Fowl, or Fiſh; ordained by God as a ſpecial Balſom, to preſerve the Body from putrefaction; by virtue of which the ſecond Digeſtion is performed, the Acide juyce of the Stomack being converted into a Saline. Their ignorance herein hath produced many capital Errours in Phyſick, which would be too tedious to inſiſt upon.

From the Element of Earth they have deduced another Humour called *Melancholly*, which they have placed in the Spleen, reputing it a part deſtinated for that purpoſe; never dreaming till *Helmont* divulged it, that in it and the continuate Arteries, is reſident a ferment of moſt admirable uſe for the Digeſtion of the the Stomack, which being interrupted through multiplicity of occaſional Cauſes, engender various Diſeaſes; as, Scurvy, Pluriſie, Quartanes, &c. which they neither know how to cure, nor by their good wills would ſuffer others.

What a miſerable Errour is it in Philoſophy to aſſert, that the Stone in the Kidneys and Bladder is engendred from Phlegme, (which they ſay ſymbolizes with the Element of Water)

ter) which Humour by power of a graduated Heat (but where to be found in the Body we know not) is brought to that stony consistence; which how to break they are altogether unwitting, unless by the knife.

It hath been a common practice to keep their Patients some moneths to Diet-drinks of Guaiacum, Sarzaparilla, Sassafras, out of an intent of drying up superfluous moisture, and imaginary Catarrhs in the Body; as if one of their strong Purges would not more effectually answer that Indication in one day, better then their former course in a moneth. These things *Helmont* hath plainly shewed to be ridiculous.

Who in his right wits will take these men to be sound Philosophers, that attribute the cause of extream thirst in a Feaver simply to Heat and Drought; whereas at the same time a great quantity of cool liquor floats in the Stomack, to some pints perhaps.

They see Hydropick persons abound with great quantity of moisture all over the body, and yet cannot be provoked to sweat; however they never gave us any clear Reason thereof till *Helmont* appeared.

Infinite have been their mistakes in Nature, and false Hypotheses, to the detriment of

mans

mans life, which are sufficiently laid open by that great Philosopher *Helmont*. And therefore having given you a little glimpse of these things, that ye may conceive *ex ungue leonem*, we shall referre you to know more of that worthy Author, who hath delineated and characterized them exactly; from whom we acknowledge to have received most part of our Instructions.

CHAP. XII.

Of the two grand Supporters of the Galenical *Physick*, Phlebotomy *and* Purgation.

Did the World rightly understand what destruction of mankinde hath been made by this Sanguinary way of curing Diseases in all Ages, since this prodigal emission of Blood came first in use, (suggested without all doubt by that sworn Enemy to mankinde the Devil) it would (being enraged) utterly abominate any such Physician, or such a pretended remedy.

How happy may those Nations be reputed in this particular, (witness their Longævity and Sanity above ours) whom Nature hath so well instructed, as not to part with this pre-

cious

tious treasure of Life, unless against their wills through some violent separation of the connexed parts. And certainly were we but governed by Nature, which intends all things for its own preservation, and never erres therein, unless interrupted or put by its scope through some transverse contingent, we would by no means admit of this Bloody course for a Cure; being sufficiently convinced, that this Solar Balsom the pure Blood, called by the Latines (to distinguish it from *Cruor*) *Sanguis*, the very *Stamen* and *Subtegmen*, the subject and material foundation of Life, is never exterminated or cast out of the Body by Nature, unless extimulated through some exasperating and hostile matter that is gotten into it. And indeed to let out promiscuously *Sanguis* and *Cruor*, good and bad together, which is unavoidable, for *qua data porta ruunt*, is equally absurd, as to cut off part of the fleshie substance of the Finger, that the Splinter of Thorn therein fastened may be removed; or to suffer generous Wine to run out, that some distasteful and fracedinous odour contracted from the Vessel may be taken off; or that the Ebullition or Effervescence thereof, proceeding from the impetuous Spirits, endeavouring a segregation of impurities in it, may

be asswaged: whereas it is more consonant to reason, to pick the *Thorn* out of the finger, to impregnate the *Wine* and *Vessel* with some odoriferous fume or liquor, that it may become fragrant and pleasing in smell; likewise to take down the fermentation of the fretting acide Atomes thereof by some artificial means, that is able to lenifie and appease the Spirits, and settle all quiet.

Doubtless the same may be accomplished in mans Blood, (when at any time through some preternatural occasion it becomes tumultuous, exorbitant, and degenerate from its genuine goodness) by ridding it of that pungitive acidity and cadaverous foulness, which makes it disturbed and restless as long as it remains in it; for *omne vivens mortui impatiens esse solet.*

And this we are certain an able Physician can effect, being admitted while there is a competent strength, which we are alwayes most careful to preserve and augment, contrary to the tenour of your Practice. For so soon as we have discharged the first and second Digestions, of what did burthen and clog them, we either exhibit some potent *Arcanum*, which upon its first entertainment into the Stomack, doth either pacifie the fury of the vital Spirit,

or by its illuminating beams doth disperse the black Atomes that obnubilate the same Spirit, that it cannot act for the good of the whole: Or we give some *Volatile Alkali*, enriched with the specifick Virtues of its *Concretes*, capable to be circulated with the Blood into all parts of the Body, being allied to the foresaid Spirit, and symbolizing with it.

These are powerful in Opening, Cleansing, Expectorating, Volatilizing any congealed Blood, invigorating the natural, and correcting the preternatural Ferment, extinguishing the acidity of the *Latex* in the Blood, dissolving Scirrous and Tartareous-like matter, with which sometimes the Veins, Arteries, and other parts of Body are as it were parietted. These are *Diuretick*, *Diaphoretick*, and *Antimalignant* mortifying *Erysipela's*, breaking and profligating *Vomica's*, or any *Abscesses* in the Body, and this we can engage our selves to perform, without any notable diminution of the strength, or fear of recidivation, or any dangerous lapse into some Chronick Disease, which the Phlebotomists dares not promise with any security: for it often happens that the Patient is sent Piece-meal to his grave, being (as it were) grated into his first Ele-

ments, because his Disease was never rightly managed in the beginning.

Now the greatest Plea the *Galenists* have for Blood-letting, is taken from *Plethora sanguinis*, an extraordinary fulness of Blood *quoad vasa*, or *quoad vires*, as they call it; that is, when the Vessels are over-filled, or the strength oppressed with too great redundance of Blood; and here they speak equivocally, leaving us to seek what *Blood* they mean, either that which is properly named *Sanguis*, the most pure sincere, and sublimest juyce in our Body, in which the *Soul* is chiefly seated, or that crude (lately rubefied liquor called) *Cruor*, oftentimes abounding with superfluities and recrements: If they take their *Indication* of Bleeding from the *first*, we can confidently upon sound Arguments deduced from some experimental Demonstrations (which we would set down at large, if succinctness which we aim at did permit) assert, that there is no such thing really existent in the Body of man; for never had any man too much of that most vital Balsom called *Sanguis*, the encrease or diminution of which, shortens or prolongs our dayes; for could there be every way a plenary, absolute, and continuate reparation

of

of the same, our Lives would be protracted to an exceeding great length beyond what they are. This therefore is by no means to be exhausted or squandered away upon trivial occasions, at the unreasonable and arbitrary commands of a desperate *Galenist*, but to be precisely preserved and hoarded up, as the onely Treasure and Stock of Life.

Well, if they take their Indication to Bleed from fulness of the last called *Crasis*, then sith this consists of partly excrementitious matter, and partly wholesom juyce disposed, and in a fair way to be made *Sanguis* by long Circulation, they must necessarily by opening a Vein, let out without any election, the laudable as well as the depraved parts in the *Crasis*, and its inseparable companion the *Sanguis*, and all to satisfie one supposed palliating Scope (of little moment in comparison of the rest) an Inanition of that which erres in *quanto*, which being attained, produces more *hurt* then *profit* any way; and might easily have been corrected by Diaphoreticks, and those proper Medicines that respect a *Quale* in the Blood, and cause a free *Diapnoe* thereof, consuming insensibly (according to *Sanctorius* his *Statics*) no small quantity of our Substance in four and twenty hours, sufficient in a very short

space with *Abstinence* joyned thereto, to take down any Athletick habit of the Body; so that the principal Indication in this case ought to be taken from *Cacochymie*, which frequently infests us to our destruction, and that imaginary and insignificant plenitude to be neglected.

There is we confess something to be said for the defence of immediate derivation of some degenerate Blood, impacted any where, as when in a *Phlegmon* the Vein contigious to the part affected is opened, that the faculent Blood contained therein, oppressing it, may be directly and moderately discharged, that thereby the residue may be more difflable and ease to be discussed: Likewise, when there is some muddy foul *Crour* restagnans about the *Splene* and *Womb*, threatning an Abscess or some other malady, &c. in this condition the Opening the inward *Hæmarrhoides* or *Uterine* Veins may sometime profit, without dammage to the whole, supposed the Physician be destitute of those generous *Arcana's*, that are able without any solution of continuity, to reach the part affected, and to conquer the Disease radically, by mundifying the Blood, and by ridding it of that *Tenuy*, *Vexatious*, and *Virulent* acidity

of

of the *Latex* that oftentimes gets into it.

All this seriously weighed, who would not avoid this Blood-sucking course, and rather commit himself to such a Physician, who, not as a meer illiterate *Empyrick* or *Quacksalver*, ventures his Medicine at random, without any sound reason or intellectual notion of *what*, *wherefore*, *when*, and *how much* of it he gives; but being throughly acquainted with the *Diagnôsis* of the Disease, is able upon very firm grounds to make a *Prognôsis* of it, and so to proceed to a *Therapeia*, according to just, necessary, and direct *Indications*, accurately designing an *Adaptation*, *Appropriation*, and *Adequation* of the Remedy to the Disease.

Away then with this detestable lavish Phlebotomy, that hath destroyed more then Tobacco or the Sword together, may it be banished the Court, City, and Countrey, nor ever be depended upon hereafter in this Island, or any of His Majesties Territories, for the cure of any difficult Disease, but let it be confined and inflicted as a feral Plague upon all those that delight in Blood, and hate our Gracious Sovereign, and all his loyal Subjects.

CHAP. XIII.

Of the second Supporter, fruitless Purgation.

TIs not without great reason that excellent *Hippocrates* mentions one *Aphorisme* no less then four several times, ἰὼν μὲν ἤτα δεῖ καθαίρεσθαι καθαίρωνται σημφέρει καὶ εὐφόρως φέρουσι ἢν μὴ πονηρίον, that is, If that be carried out of the Body by *Purgation* that ought to be, the sick man findes himself the better for it, and his spirits more chearful, and better able to bear his Disease; as if he had foreseen the great mischief that was like to come upon indiscreet Evacuation, with deletery *Cathartics*, which putrefie and colliquate the lately tinged *Chymus* into a fœtide and cadaverous substance; whereby some juggling Physicians take opportunity to impose upon their credulous Patients, that they are in a fair way of recovery, (though they finde it otherwise) sith so many ill Humours, as Choller, Phlegme, &c. are purged out of their Bodies, whereas in very truth not a jot of the morbifick Cause hath been so much as touched.

We have a History to confirm this out of *Helmont*, *& experto credamus*, for the worthy Author

Author tells us, that taking his leave of a young Lady, holding her by the hand he caught the *Itch*; whereupon he sent for two of the most eminent *Galenical* Physicians in that City, to consult with for the cure of it: who, upon the sight of a Purulent Scab presently delivered their opinions, That there was abundance of Adust Choller and Salt Phlegme in his Body, which occasioned a depraved *Sanguification* in his Liver. Upon this account, after they had largely bled him, and prepared the Humour (forsooth) with their fulsom and nauseous Apozemes, containing about fifty Ingredients, with addition of Agarick, Rhubarb, every fourth or fifth morning, to the end that this supposed retorrid Choller and Salt Phlegme might be drawn forth, according to that innate similitude of *Substance*, that they would fain make us believe is between the Purgative and the Humour; and at length they gave him those virulent Pills *de Fumaria* every third day three times, which wrought so liberally, that they almost filled two buckets with the foresaid Humours: But hear with what event in his own words, *Jam venæ mihi exhaustæ erant: Genæ conciderant, vox rauca, totus corporis habitus concidens tabuerat: descensus quoque è cubiculo atque gressus*

erant

erant difficiles, quia genua me vix sustinebant. That is, Thus at length were my Veins emptied, my Cheeks fallen away, and I could hardly speak for hoarseness; my whole Body was wasted, so that I could hardly get down out of my Chamber, it being most tedious to me to stir, for my Legs were scarce able to bear me up; yea, my Stomach failed, that I had neither Appetite nor Digestion: and withall my *Itch* was as bad as ever.

Thus was this great *Philosopher* (who at first, setting aside this Cutaneous infection, was found Winde and Limb as we say) brought almost to the gates of Death by this enormous Purgation, who without doubt might have been cured very suddenly, if that true *peccans materia*, which is the principal occasional cause of Diseases, and is but little in quantity, had been carried off by some appropriate Solucive, and the *Miasmata* which stole in through the pores of the Skin, and there settled in the innate Archeus, had been mortified, which course *Helmont* at last took for his recovery, after he had been macerated, and excarnified by a *Hypercatharsis*, always accompanied with a *Dysphoria* and ill effect.

This remarkable story of *Helmont* (the same being re-acted many thousand times since)

since) may give men a strict Caveat how they put their Lives into the hands of such desperate, perfidious Evacuators, who cast men into *Purgatory*, and yet never expiate the Disease. Assuredly those Physicians that exterminate out of the Body good and bad at random, the *Crues* or good Juyce, and the *Scoria* or Drosse, with such uncorrected Cathartick, that are no better then absolute poison, leaving sometimes an impression behinde hardly delebile, seldom giving any alleviation, unless (as *clavum clavum expellit*) *per accidens*, may be very well compared to a mad person, that in cleansing a foul house, casteth out with the filth some of the most useful Furniture belonging to it. And yet what is more commonly practised amongst the *Galenists*, who being consulted, do upon the bare inspection of the *Urine*, frequently and rashly prescribe *Bleeding* and *Purging*; the last whereof being best of the two, though bad enough as they order the matter, doth generally more mischief then good.

We speak not this utterly to condemn some moderate *Evacuations*, both by Vomit and Stool, sith we our selves oftentimes intend the same and make it our Scope; but we never give them so uncorrected as they, to the injury

and

and impairing of Nature: but they are such that are alwayes τὰ σύμφορα, *consentient* and *competent* Remedies for the profligatiag the Disease, leaving behinde an *Euphoria*, an alacrity of the Patient, and an abatement of the Infirmity according to his capacity.

Neither do we depend upon Solutives simply, as sufficient to cure any difficult Disease, but having often that most excellent Rule of *Hippocrates* in our thoughts, Ἃ δεῖ ἄγειν, ὅκη ἂν μάλιστα ῥέπῃ ταύτῃ ἄγειν διὰ τῶν ξυμφερόντων χορίων, that is, to carry the Morbifick matter that way Nature is most enclined to send it out, supposed the passage be commodious. We never give any Purgative Medicine, but the same is *Diaphoretick*, *Diuretick*, and *Expectorative*: For whereas your Catharticks are often pernicious in malignant Feavers, as the *Pest*, *Small Pox*, *Spotted Feaver*, and the like, so that the Archeus being distracted upon the admission of such an unwelcome guest, leaves the propulsion of the malignant matter, and bends all her forces to conflict with the late received poison, whereby it comes to pass that the venom of the Disease, which before tended to the *Peripheria*, or outwards parts of the Body, hastens forthwith to the Centre, and there fixes upon some of the noble *Viscera*.

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We on the contrary can safely exhibit, in any of the foresaid Diseases, some Medicament that may rid the first Region either upward or downward of trash and trumpery, which encumbers it there; and at the same time both kill and drive out the Venom to the extream parts, and grand Emunctory of the whole Body the Skin: questionless he that omits this last principal intention, shall seldom cure any *Feaver*, or any other *Malady* as he ought. And indeed it is most happy for us that what *Hippocrates* saith is most true; ὅλον τὸ σῶμα ἐστιν διαπνοῦν, That is, our whole Body is porous and transmeable, especially our Skin: for did we not freely breathe out those hurtful Atomes, that are engendred within, and likewise insinuate into us from without, we should perpetually be obnoxious to *Feavers*, and other horrid Diseases, that would quickly destroy the World; for never did any one recover of a Feaver, but by *Transpiration* either *sensible* or *insensible*; which ought especially to be regarded by all legitimate Physicians, that they may labour vigorously with their own hands to have in readiness such noble *Arcana's*, that may reach the sixth Digestion, and there joyn with the Archeus, to extinguish any malignity, to difflate and dis-

sipate

ſipate the groſs *Peritomata*, and virulent Excrements therein contained. He that is ignorant herein, may as well preſume to cure the ſtinging of a *Scorpion*, the biting of a *Viper*, or *Tarantula*, by Purgatives, as with any aſſurance to heal moſt Infirmities that are predominant among us at this day. For very many Diſeaſes have in them that τὸ θεῖον of *Hippocrates*, ſomething of a more ſpiritual and inviſible Nature, then to be carried off by groſs Purgatives.

Hath not the *Apoplexie* (that deſtroyes a man in the twinckling of an eye) ſomething in it like the poiſon of a *Baſiliſk*? Is there not in the *Palſie* ſomething of the ſtupefying Nature of the Fiſh *Torpedo*? Have not ſome Plagues deſtroyed men ſuddenly like ſome *Mephitical* or pernicious Damps, ariſing in the ſubterranean and deep caverns of the Earth, which happens to thoſe that dig in mines? Queſtionleſs the *Lethargie* ariſes from a poiſon analogous to *Opium* or *Hyoſcyamus*. The *Itch* may be compared to the venom of *Cowich*. The Spots in Feaver and the Scurvy, to the biting of *Fleas*. The ſmall Pox to ſome virulent *Epiſpaſtick*; and the Meaſles to *Nettles* or *Gnats*.

There is ſometimes engendred in our Bodies

an *nitrosulphureous* matter, that may be compared to *Gun-powder*, which puts us as it were into a flame, and would quickly shatter us in pieces like a *Granado*, were there not free vent for its expiration through the pores of the skin. In a *Gangrene*, the part is mortified as if some potential *Cautery* were applied to it. What a strange poison is there in the Rickets, that often makes an *Exostosis*, and bends the Bones of Children like a bowe? But most prodigious is that poison in *Plica Polonica*, that in one night doth so complicate and contort the Hair, that all the art of man cannot untangle and unsnarle it; which if you attempt to cut off with a pair of Scissers, a large Hæmorrhagie or flux of Blood presently follows, to the hazard or ruine of life.

Many more Diseases in this Microcosme might be instanced, that do manifestly express a poisonous Nature of affinity with those in the Macrocosme; but this may suffice to convince those men of most palpable ignorance, that think the common course of Scouring the Body with ordinary and deletery Laxatives, is sufficient to cure most Diseases that consist of so subtil and almost immaterial substance. It is as possible to hinder the Magnetick Operation of the Loadstone upon Iron, by the inter-

interpoſition of a piece of Lawn, as to be able to cure the foreſaid Diſeaſes by fæculent colliquating Cathartick. Certainly that cannot be an appropriate and adequate *Remedy*, that is not in ſome degree proportionable to the *Diſeaſe*, as it is more or leſs graduated and ſublimed in its activity: For let us take into our contemplation, what an inconſiderable thing in bulk is able from without to diſcompoſe, and diſorder the whole frame of our Bodies, turning them as it were topſie turvie in a trice.

In what a minute ſubject matter doth the poiſon of a mad *Dog*, a *Viper*, a *Tarantula* reſide? of what little moment is it in bulk to our eye, and yet how admirable are their effects to our ſpeculations? Sith then Venoms no whit inferiour to the forementioned, are oftentimes produced in our Bodies, being exalted to that degree of malignity, that they ſometimes deſtroy us *ſolo intuitu et radio*, how ſollicitous and ſedulous ſhould we be to enquire after ſuch Antidotes, which the great Creator hath ordained, equivalent to their poiſons; that may be able with as much celerity and vigour to preſerve and reſtore us, as the other to peſſundate and deſtroy us.

This undoubtedly might be compaſſed by induſtrious

induſtrious and learned labourers in Chymiſtry, did not theſe obſtinate *Galeniſts* (who alwayes ſtick in the mire of their ſtercoreous Purgatives, as, Scammony, Colocynthis, Agarick, and Rhubarb, utterly to be ſequeſtred from the Body of man ſo unprepared, (as is evident through their whole *Diſpenſatory*) and never to be made uſe of ſo crude and hoſtile to Nature by any Son of Art) diſcourage and diſparage us, and take off the hearts of Princes from favouring us, by falſly traducing this Honourable Science, and the Profeſſours thereof.

CHAP. XIV.

Of that fictitious Rule of Contraries, by which the Dogmatiſts are guided in the cure of Diſeaſes.

THat Sentence, *Contrariorum contraria ſunt Remedia*, is generally taken up by the *Galeniſts* as a certain Rule, by which they preſume to abate or remove moſt Maladies; but with what little ſucceſs, and what little verity there is in it, may eaſily be obvious to any *intelligent Obſerver*, that hath but ſeen a Feaver directly cured. What deſtruction hath been

made of mankinde by this one Position, to which they have adhered most superstitiously, (though altogether false, having, as *Helmont* hath proved, no absolute being in Nature) is unspeakable. How many *Orphans* and *widdows* have reason to brand with a Curse this one Sentence, whose *Parents* and *Husbands* might have survived many years, had not their Physicians taken a contrary course to cure them, and thereby sent them packing to the Grave? Some of us could relate notable stories not long ago acted by them in this kinde, which for brevity sake we shall now omit. For the first thing they usually declaim against in a Feaver (when they have got a Patient in a hopeful way of recovery out of our hands, by their insinuating close wayes) is, that our Medicines (if they finde that they be *spirituous, active,* and strike upon the Nostrils any whit strongly, or affect the Tongue by their *Leptomeria* and *subtil penetrative Atomes*) are too *hot* (forsooth) for the Disease, and endanger the *inflammation* of the Blood, causing thirst, &c. whereupon, having by their smooth eloquence possessed the Patient with a *dislike* of such Remedies, they presently fall upon (according to the foresaid Maxime) the prescribing of cooling Juleps, Ptisans, Emulsions, Decoctl-

Decoctions saturated with crude Herbs, uncorrected juyce of Poppy, and the like, hardly allowing them a draught of small Beer, but by no means any Wine; whereby it comes to pass that the Tone and Ferment of the Stomack is subverted, Transpiration hindered, the Malignity detained, the Blood made restagnant, the Vital Spirits depauperated, losing their activity and force, becomming torpid and careless to preserve themselves, and the Morbifick matter more tenaceous; and at length perhaps the sick Man rid of his Disease, and laid cooling in the Church-yard.

Were it not far better to trust in a Feaver to a *Pepper* or *Mustard* Posset, a Decoction of *Cardinus Benedictus*, *Aron*, and *Horse-raddish-roots*, that quicken the Archeus, strengthen the Stomack, rarifying and cleansing away the febrile, grosse, viscous matter by Urine and Sweat, then to such *dull*, *destructive*, and *mortifying Juleps* of the *Galenists*, given according to the pernicious Rule of *Contraries*? How do these men neglect the saying of *Hippocrates*; *Naturæ* (that is the vital Spirits principally) *sunt morborum medicatrices*, when they will not support and invigorate them with a little Spirit of Wine, (with which they symbolize above any thing) because it con-

ſpires with the Feaver, and ſo too hot; not conſidering thoſe qualities of Heat and Cold are but Products and Conſequents of the Diſeaſe, which being removed, there preſently follows a ceſſation of them in an inſtant; ſo that it matters not whether the Medicine be *Hot* or *Cold*, ſo it eradicate the Malady, which irritates and exaſperates the Archeus, that it is impatient till it have ſhut out ſuch an unwelcome gueſt; and according as it makes ſeveral *Aſſaults* and *Onſets* upon the occaſional Matter, ſo it varies in thoſe momentary and tranſient qualities of Heat and Cold in the extream parts; which are but inſignificant in compariſion of that which is primarily to be looked after, the enabling and advancing the enormontick power of the vital Spirits, to profligate the Diſeaſe; which can be done no better way then by ſpirituous Liquors, which whoſoever denieth moderately and ſeaſonably, for fear of ſome ſmall inconvenience, which the violation of the Maxime of Contrariety may induce, may very well be reputed a pittiful ignorant Phyſician. For we are able to make it appear optically, that Wine (as it may be ordered in the hands of an Artiſt) is able to conquer many very acute Feavers, even that they call a *Cauſus*.

The

The same reason they observe for the curing of *Diarrhœa's*, *Lienteria's*, *Gonorrhœa's*, *Vomitings* and *Hæmorrhagies*, making use of Astringents and Corroboratives, that may diametrically answer the Laxity and weakness of the parts, whereby they many times constipate in the Body, and as it were wedge in that which Nature went about to extricate; whereas any but a daubing and palliating Physician, would aim at the extirpation of the original Cause of these Effects, which being once expedited, all the *Products*, *Symptoms*, *Phænomena*, and *Epigenomena* cease immediately. But to be short, for I must but touch upon these things, 'tis no wonder and these men take a contrary way to heal Infirmities, sith they have alwayes been and still continue so contrary and opposite to the most sound Pyrotechnical Philosophy, stiffly holding fast their opinions (we fear) with one of their great ones, who swore in another case, *se nolle persuaderi etiamsi aliquis persuaserit:* That he was resolved not to be convinced that he was in an Errour.

CHAP. XV.

A brief Examination of their Pharmacopœa.

WHat invalidity and impotence to heal Infirmities there is in their *Preparations* in general, set down in the *Pharmacopœa Londinensis*, as a pattern and rule for all their Servants to follow, is obvious to any one that hath made a considerable progress in the Theory and Practice of Physick, so that he be not prejudicated and carried away by sinister respects. It would require a long time to scan and set down at large those *Nonsensical*, *Ridiculous*, *Improper*, and *Languid* Medicaments they have ordained for the help of man: We shall onely compendiously give you a Glance of some of them. We finde throughout their whole *Dispensatory* these remarkable Errours inseparable and common to all their Preparations.

First, we observe a great Defect in the Analysis, or opening the body of any Concrete, that its *Crasis* or purer part may be obtained; so that what they give is very little of its *Virtue*, separated by halves, or drowned and swallowed up with the *Scoria*, *Fæces*, and Excrement

ment of the whole; so that it is impossible it should explicate its activity as it ought.

Secondly, we observe what a *Gongeries, Cento, Linsey Wolsey* of Simples they *jumble* and *clutter* together, to some scores, without any reasonable symbolizing contexture or congruity, looking more wayes at once, then ever *Argus* his eyes, but still from the principal *mark*, clashing, conflicting, and at greater hostility with each other, then ever their supposed contrary Elements; whereby they castrate and rob many a single Ingredient (by this confused Hotch-potch) of its eminent Properties, which being duly prepared and applied, would do a Physicians business.

Thirdly, we cannot but especially take notice and condole the *ineffectual, frivolous*, and *vain* Corrections of those virulent and poisonous Concretes, which they take into many of their Compositions, thinking it enough to adde to them a little Anniseed, Ginger, Cinamon, or some Gum, with the like, onely to disguise and palliate, no whit to mitigate the violent *Powers* of those things that are of themselves destructive to our Nature.

'Tis strange they should be so wilfully ignorant, in making no scruple of prescribing ten or twelve grains of *Scammony*, and little less

of *Colocynthis*, manifeſt poiſons ſo uncorrected, and yet ſtartle at, and are very nice to give four or five grains of *Antimonium Diaphoret.* whoſe ſupereminent Purgative operation is taken off by virtue of a Spirituous Salt that purifies and fixes it in the Fire. But 'tis the cuſtom of theſe *Polypragmones* to buſie themſelves about impertinencies, and to neglect matters of greateſt weight, ſtumbling at a ſtraw and leaping over a block, ſtraining at a gnat and ſwallowing a camel, ſuperſtitiouſly preciſe in the *regulation* of the Patients *Diet*, over punctual in the contrivances of Slibber-ſauces, and withal to offer him peſtilent and lethiferous Medicaments, which they are not at all ſollicitous to correct. If ſuch be not ignorant in their Art, we would willingly be informed who are? that neither know how to make a good Medicine, nor how to order it in every reſpect when they have it, as we can make evident.

It cannot be denied but that the beſt of the Remedies in the Diſpenſatory are Chymical, for which they are beholden to us, and theſe (we aſſure you) are of the loweſt *Tribe* and meaneſt trivial ſort in compariſon; neither are theſe free from being ſophiſticated through inadvertency of ſome, and covetouſneſs of others,

others, nor are they at the best such as they might be exalted to in the hands of an Artist. We shall instance in some few that are frequently used: Who, but such as are supine, and indifferent whether they kill or cure, would suffer the flowers of Brimstone to be so slightly prepared, that we can see little difference between it and the vulgar finely powdered: whereas if it be Pyrotechnical handled, four or five grains sublimed shall effect more good then a dram of the ordinary.

The most usual, safe, and best Vomit (in their account) is borrowed from *Antimony*, called *Infusio Croci Metallorum*, and yet this acts but uncertainly in the carrying off the morbifick matter; for wanting its due alteration and correction, it causes sometimes no small discommodity in *malignant* Feavers; moreover, their Method will not suffer them to use it aright; not knowing when, how often, nor to whom it may be given with any confidence, that an *Euphoria* or alleviation may follow: and the reason of their hesitation therein, is their often being frustrated in their intention, and some sad consequences that have come upon it.

They have taken into their Shops another Vomit called *Mercurius vitæ*, which we wonder

der they would ever venture to admit into a Catalogue of their safe Medicines, with a —— &c. sith they alwayes heretofore railed at it, and are not yet absolutely reconciled, calling it *Mercurius mortis*: Some of them having had ill fortune with it, because their shallow wits understand not the right process, the just *dose*, *management*, and *use* of it, which a Mountebank or Quacksalver is better acquainted with (to their disgrace) then they, for by vertue of this common Vomiting Powder, many an illiterate *Empirick* hath gained no small reputation in conquering those stubborn Effects which baffled them, and were believed incurable. Now (setting aside the abuse of the thing) if *Mercurius vitæ* meanly prepared, and extravagantly given by Ideots, be able to do such rare feats in Physick, what think ye might be done by it if *graduated*, *exalted*, and *perfected* in the hand of a learned well experienced Chymist, that utterly renounces the *Galenical* Method?

In Feavers and Agues they cannot but confess that they are much obliged to us for the discovery of *Oyl of Vitriol*, which doth them the best service therein of any one thing they possess, for the extinction of the thirst, and allaying the Ebullition and Effervescence of the

the Blood; not by cooling, as they groſly imagine, but by comforting the natural ferment of the Stomack, and by correcting that Alkalizate, Exotick, and putredinous matter therein. How difficult it is to procure this Medicine legitimate (and without exceptions) from the Shops, let any Euchymiſt that hath laboured with his own fingers herein be judge? For as thoſe directions they have ſet down for the drawing it over are very ordinary, and much inferiour to the more ſublime way, ſo likewiſe their uſe and application thereof is very ſuitable; for the Preſcription of it is many times as abſurd, and to be derided, as their ordering of four drops of the *Spirit of Vitriol* in the compoſition of *Electuar. Saſſaphr.* conſiſting of two pound of Sugar and other Ingredients.

How poor, jejune, and barren is the Preparation of Pearles and Coral with *Vinegar*, that doth but onely ſuperficially divide them, and as it were pulverize them into ſmall parts or atoms, not at all penetrating them *Centrally* and *Eſſentially*? What dull Preparations of *Mars* have they ſet down, more becoming ſome Feminine Practioners then ſuch learned Doctors?

Mercurius ſublimatus dulcis, and *Præcipitatus*, are

are now exhibited by some of them, for the Cure of knotty and stubborn Diseases, as *Lues Venerea*, and the like, but after a deal add niceness, and scrupulosity, they were loth to venture upon them, till some confident Surgeons lead them the way, and taught them a better Method then their own, to destroy thes *Hydra*-like monstrous Diseases, that have o late sprung up among us.

How strangely blinde most of them have been in the ἰγχείρησις, or manual tractation of *Mercury*, may appear by a *Galenist*, who bitterly enveighing against Chymical Remedies in the presence of a Spagyrist, by whom when he was questioned, why he did then prescribe *Mercurius dulcis*, as appeared in one of his Prescripts upon the File, and being convinced of the truth thereof, and how it was a Mineral, protested he verily thought it had been a Vegetable, and had its original from the Herb *Mercury*. Hence we may learn how perfunctory and drowsie many of these Prescribers have been, and what little inspection and scrutiny they have made into that which is deservedly reputed by all Hermetical Philosophers, a miracle in Nature.

Thus they credulously rest themselves contented, trusting to other mens Eyes and Hands in

in things concerning Mans *Life*, thinking it sufficient if they can get by rote the bare Names of some *Paracelsian* Medicines, though they neither know the facture of them, what they give to their Patiens, nor how much, nor when, as they ought. For did they take pains themselves, they would quickly discover that these Mercurial *Sublimates* and *Præcipates* in the Shops are very imperfect, compared with those that an *Adeptus* is able to produce.

CHAP. XVI.

A Cursory View of the Mineral waters, to which the Dogmatists flye, as to a Sanctuary, in Difficult Cases.

HAd not kinde Nature provided some better means and more forcible *Helps* for the poor Diseased, ready to his hand, then the *Galenist*, he had been at a very sad pass. How many by virtue of these *Mineral wells* have been restored, that have been brought to a very low ebb by *Ill Physicians*, having run through a long and irksome course of Physick, even to desperation?

We are apt to believe, that those that lately endeavoured to Engross all Physical Practice into

into their own hands, would by their good wills likewise have prohibitted the admirable use of the *Waters*, unless to whom they should have prescribed them, that their Method might have gain'd the more credit: For we are perswaded that they looked upon the *waters* with as Envious an Eye, as ever they did upon our Chymical Preparations; (although they have been forced to make use of both upon a pinch) and why? Because when all their costly Compositions could do no good, some few Draughts of a Cheap Mineral Water hath done the business. Which thing may very much plead for the rare Effect of Minerals (which they have so declaimed against formerly) were not the Dogmatists perverse beyond expression. One would think they should not so long with such Heat have contended against them as dangerous, scarce allowing them a place in the Apothecary's Shop, after so many visible Experiments of their Sanative Property, to which they have been beholden at a dead lift.

Had they not minded their own, more than the publick good, they would have observed *Nature*, and contrived by Art those Medicines, that might at least have equalled, if not excelled, what she was pleased liberally to afford us

us out of the *Bowels* of the Earth for our comfort.

Who, that had not been lazie and supine, but would have found out e're this a *Succedaneum* to Natural *Martial* Liquors, that so powerfully rectifie the Spleen, and open the tuff Obstructions of the Hypocondries, cleanse away any Sabulous *Synagma*, and gross impurities from the Kidneys, takes off the Acidity of the *Serosa Colluvies*, and corrects the noxious Aspect of the Womb, pacifying and amending its furious exorbitance? Were it not much for the repute of Physick, to have allwayes in readiness (at all Seasons of the year) some such Artificial Preparations contracted into a small bulk, (proportionable to the foresaid Natural) answering the like Intentions, that thereby the Patient might save the labour of a long journey, and the *Excessive Sumption* of crude Water to his prejudice sometimes?

What cannot a good *Menstruum* friendly to Nature, free from *Corrosion*, do in this kinde? that is able to reserate those secret *Active Virtues* that are fast locked up in Mettals, and bring them to light. By this means the *Primum Ens* of Minerals may be discovered, and their Sulphurs extracted, which are

able

able to perform wonderful Cures in the hand of an *Adeptus*.

If the Esurine Salt of Sulphur Embryonate lightly touching a Vein of *Iron* or *Copper*, and therewith imbued, is able to exert and express such powerful Efficacy in Healing within and without; ought not this to excite any industrious man to follow the footsteps of Nature, to observe the beginning and progress of her Motions and clandestine Working in the innermost parts of the Earth; and accordingly to imitate her in dissolving either of the foresaid Metrals, by an *Appropriate Saline* Liquor, that is able to penetrate them *Centrally*. If ye took pains herein as ye ought, many a calamitous Disease might be overcome in the beginning, which through delay and procrastination becomes incurable, before the Patient arrives at the Mineral Waters.

It was not without Reason that a famous Empirick did cause an *Esurine water* every other day to be fetched fresh, which he made use of as the best Liquor to receive and convey the Virtues of *Concretes*; which may be a fair president for you that are destitute of better Remedies.

And sith ye will not vouchsafe to foul your own fingers about matters of so great *moment* concerning

concerning the Life, ſhew your ſelves ſo far deſirous to do Righteous things, as to put in practice what Nature, or ſome laborious Artiſt, ſhall offer you prepared. For our parts, few of us depend upon theſe Mineral Fountains, having wherewithal to ſupply the wants of our Patients, and to procure Sanity at home: and we conceive that Ὄινοποσις, that is, ſome Vinous Spirituous Liquor, a ſurer, ſafer, and more expedite means to overcome a fixed Diſeaſe, then ὑδροποσις, the pouring in a great quantity of raw Water, not without ſome inconvenience, as we have known, though preſcribed by a moſt Exquiſite *Galenical* Method.

But the Offence in theſe Eſurine Waters is far more Venial then the frequent Oblation of Aqueous and *mawkiſh Juleps* in Feavers, *ſine Sale, aut Sole*, without either Spirit or Life; as Unſavoury and Torpid as the Authors that Dictate them, who with as much Judgement and Reaſon prohibit thoſe the uſe of Salt, that are inclined to the Duelech, Stone, and other Troubles, which we are certain is moſt effectual to prevent them. Doubtleſs it is far better if opportunity be offered, to take a journey to the Wells, and to drink moderately of thoſe Eſurine Waters, abounding with Saline Cor-

puſcles, then to be obliged to take the dull Drench-like Potions of the Dogmatiſts, more fitting for a Horſe then a Man; for thoſe being of thin parts quickly paſs through, and carry with them ſome Peccant Matter, ſeldom leaving any great evil Impreſſion behinde: but theſe being groſs and muddy put the Expulſive Faculty to much trouble to diſcharge them, leaving many Fæculencies and Grounds behinde, and thereby debilitate the Digeſtion of the parts.

Now our faithful Advice in general to ſuch as drink theſe Mineral Waters, is, that they firſt take ſome proper *Emeto-Cathartick*, that may cleanſe away any filth lurking in the Stomack, Guts, and Meſentery. Secondly, That they begin with a ſmall quantity at firſt, and ſo riſe higher by degrees, according to the *capacity* of the perſon; alwayes taking after the Water that which may rectifie its *Crudity*, corroborate the Ventricle, and other parts, ſtir up and encreaſe the Vital Spirits, furthering the Water in its operation. Thirdly, that the Diet be very moderate, alwayes gratifying the Appetite, offending rather in *Liquid* then *Solid* nouriſhment; and here generous *Wine* taken ſoberly with diſcretion, cannot but profit and produce many good effects.

CHAP.

CHAP. XVII.

A Vindication of Chymical Medicines from that false Accusation of being Dangerous.

IT is a hard thing to strive against the stream of a *vulgar Opinion* at any time, but especially when countenanced and backt by men of eminent Knowledge and Fame. Nought in this case save somewhat of a Miracle, is able to undeceive those, that have obliged themselves to an *implicite Obedience*, and indisputable Belief of whatsoever their *admired Professours* shall deliver, conceiving what proceeds from their mouths must needs be Oracular. Such reverence doth some mens Authority carry with it, that they need not take pains to invent *Arguments*, where an αὐτὸς ἔφη puts the matter out of doubt. Indeed we much approve of this in Religious Matters, but can by no means allow it in *Humane Arts* and *Sciences*, which ought to have something of *Demonstration* to confirm the *Truth* of them.

What Difficulties some of us have undergone to perswade some prepossessed against us, (that have imbibed the Exitious Precepts of the *Galenists*) to admit of those *Chymical Re-*

medies, (which we knew would ſave their Lives) is well known to thoſe that have been made ſenſible of their Errour herein. For the very name *Chymical* did ſound ſo *Deadly* in their ears, that many in thoſe places (where we practiſed) did apprehend, that he that dealt in ſuch Medicines had a deſign to deſtroy them; and that he was to be avoided as a *Necromancer*, or one that buſied himſelf in ſome *unlawful Art*: So that if prevalent neceſſity had at any time forced them to take theſe Preparations into their Bodies, they were even ſick with conceit; and we had more ado to cure their *Miſapprehenſions* and *Crazie Fancies*, then their Diſeaſes. Yea, now and then all our Eloquence and beſt Reaſons could not prevail to perſwade them, that what we had given them was *innocent*, leaving no ill effect behinde; and that they were perfectly reſtored without Relapſe. Now their ſcrupulosity principally aroſe from this ground, (beſides what the Dogmatiſts had infuſed into them) becauſe we performed our buſineſs with quickneſs and dexterity, without thoſe large Purgations which they had been formerly uſed to. To ſatisfie all theſe fooliſh and frivolous Doubts, which their great Doctors had buz'd into their ears, took up no little time and patience.

Now

Now, these things considered, have not the true Chymists been put to a very hard task, to conflict with a sworn Enemy the *Galenist*, a peevish, prejudicated, unruly weak Patient, and a predominating Disease. What, but Omnipotent Truth, could ever have brought this Despised and Exploded Art into any Estimation, that the Professors thereof should dare to look any Opposer in the face, and defie what he can openly object against it.

Magnarum usu, adeo sordent primordia rerum.

The greatest things have but minute and contemptible beginnings, attaining perfection by degrees. Never was any excellent, useful Invention brought to light, inconsistent with some mens Interest, but presently there emerged *malicious Zoili*, or proud Emulatours, that contrived how they might strangle it in the birth, by defamation and false suggestions.

This course the *Galenists* took in the Infancy of this noble Science, crying it down with all might and main, conjuring the world that they should avoid all Chymical Medicines as most dangerous; damning them all without distinction. And when they saw they could not maintain this falsity long, e're some Benevolent Patients that had found the contrary by experience, made it appear otherwise: Then

missing their aim here, they inferred this Hypothesis, *If they be not well Prepared*; as if any Artificial thing could be innoxious if not well prepared; for even our common Food not well ordered may be dangerous to us; and a nasty Slut may poison a man, and verifie the Proverb, *God sends meat, and the Devil sends Cooks.*

Who that argues for Spagyrical Medicines doth not take it for granted, that they ought to be made by an Artist? Will ye never desist from diminishing the worth of a good thing, because some have abused it? Is Chymical Physick in express terms (without equivocation) any whit dangerous, unless depraved by you and some illiterate Pseudochymists? How is it likely that ye should ever make an approved Chymical, that never made a Good *Galenical* Remedy? Whose are most saving, and consequently safe, yours, that are either like Chip in Pottage, or else hazard the producing some mischief; or ours, that according to the capacity of the Patient (due circumstances observed) acts as infallibly for his welfare and preservation, as Fire burns and Water moistens, from a Power of its innate gift, that the great Creator hath bestowed upon it.

You would do very well to reflect upon your

your Dispensatory, wherein (except some few Chymical lent you) all your Preparations either omit to do what they should, or commit what they should not: And certainly these are dangerous *per se*, supposing they be made accordingly to your best Art. If ours offend, it is but *per accidens*, because those Requisites set down are neglected to make them such as we intend them.

For *Example* and *Experience*, which is the true Touchstone that must discover us: Let any of you in perfect Health pick out of your formal Apothecary's Book, stuffed full of supernumerary Preparations, the most Safe and Active of them, that do you the greatest service, to the number of ten; weigh out the known Dose of any one singly, with the strictest curiosity you please; take each of you the same into your own Stomacks, and repeat the Dose as often as ye dare; and so proceed likewise with another, and so on to the residue of the ten: When ye have acted your parts, we likewise (every way sound) selecting ten of our *Arcana's*, will swallow down (without trusting to the Scales) a sufficient quantity of any one (that may be most suspected) which we commonly exhibit to the Sick for their recovery; look how often ye have taken of each of your

ten, ſo often will we iterate or duplicate the ſumption of any one of ours. And then let any indifferent perſon judge who bears their Medicines beſt, having the feweſt bad Symptoms following, and ſo conclude accordingly whoſe are moſt dangerous.

Such hath been our zeal for the good of our Neighbour, that we have for ſome years ſeldom given any thing to our Patients which we have not firſt taken into our own Bodies perhaps many times: And *conſideratis conſiderandis*, an *Acute Medical Obſerver* ſhall learn more feelingly from himſelf, that which tends to the right uſe of any *Arcanum*, then he ſhall from another. Aſſuredly for our parts, we had rather run the hazard of an ambiguous Remedy our ſelves, who know, and can beſt correct any ſupervenient inconvenience thereof, then to proffer it upon uncertain grounds to another, who perchance through his impatience and morosity will neither ſuffer us to amend what is fallen out amiſs, nor liſten to any reaſonable Apology how it came to paſs. If the *Galeniſt* did take this courſe, he would not give Chymical Preparations with ſuch a Tremulous hand as he doth, being doubtful whether they be made as they ought, and what certain effect they may have. For all this

this proceeds from a want of that true experimental knowledge which he may (ſetting aſide this timorous childiſh apprehenſion of danger and hurting himſelf) acquire, by frequent repetitions of ingeſting that into his own ventricle, which may inſtruct him far better then anothers.

We deny not but the Ambient Air, and the differing Conſtitution of ſeveral individual Bodies do ſomewhat alter the Operation of that which works by ſenſible vacuation, which is to be conſidered, but not to be inſiſted upon too ſuperſtitiouſly, but we ſee no reaſon why ſome tranſcendent *Arcana's* which act *tono uniſono* inviſibly, ſhould not cure diverſe perſons alike indifferently, in the Eaſt Indies, and this part of the World, with ſome ſmall variation of the quantity. So that an *Adeptus* may preſume to induce, that if the beſt ſort of Medicines have a conſtant happy effect upon himſelf at all times of the year, the ſame cannot but expreſs the like energie upon others, preſented by an expert hand that hath an eye in it.

It were to be wiſhed that Phyſicians would animate ſome nice ſcrupulous *Patients*, and convince them of thoſe harſh conceits they oftentimes harbour, (not without juſt cauſe)

that

that they shall make an Apothecary's Shop of their Bellies; (and if what they take do not work it will poison them) by swallowing down the same before their faces, that they may recant of their folly, and be further incouraged to submit to those Rules which are easie to observe, without any rigour or danger in them. And we admonish any that desires to be approved in the Iatrical Art, to make it his principal pains and study to be throughly acquainted with the Practical use of those Medicines he possesses so exactly and accurately, as a Shoo-maker with his *Last*, or an Artificer with his *Tools*; that knowing what he can trust to, he may after a judicious examination of the Sickness, begin and proceed in the Sanation of the same with confidence, and no less real performance.

CHAP. XVIII.

Of the Galenical *Method.*

OUr Adversaries do much glory and vaunt in their Method of Curing, asserting, that if a man have never so excellent Medicines, if he be ignorant therein, he cannot discharge his duty as he ought. We desire first

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to know of these learned *Grecians*, what (according to the *Etimon*) this word *Methodus* signifies. Is it, we pray, any more then a short way of healing Maladies? How short ye come of this, the world may easily judge, who keep your Patients in a course of Physick so long, till ye run them quite out of breath, and all under a pretence of Method. Is it worthy of a Physicians Method to dally with his Patient some moneths, even years, and not absolutely satisfie him, whether he be curable or no: or perhaps after he hath exhausted his strength and purse, to send him into the Countrey, to the *Wells*, or *Baths*; yea, sometimes into *France*, that the less notice may be taken of it if he chance to dye (as we have known) by the way? Is not this a rare Method to see a Physician keep a pudder, and make a great noise about a sick mans Diet, precisely to enjoyn him, upon loss of his Life, not to violate the least punctilio; strictly forbidding those things which (given by the *Nurse* or standers by, and concealed from the *Physician*) have cured him? To see a sick wretch in a vehement Feaver, almost parched up for want of *moisture*, and not a draught of small *Beer* allowed him to quench his unsatiable *thirst*, or a little *Wine* to refresh his drooping spirit,

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is enough to make a man afraid of such a Method.

To hear them when a man is in a peracute Feaver, Logically discourse of their Indications, *General*, *Subalternate*, and *Specifick*, *Profitable* and *Unprofitable*, *Artificial* and *Inartificial*, *Condications* and *Contraindications*; with those they call *Consentientia*, *Correpugnantia*, and *Permittentia*, and be extreamly ignorant of *Indicata*, or Remedies, proportionable and competent to cure the Feaver; suffering the Patient either to perish, or to fall into some desperate Chronick Disease, and so to twindle and moulder away at length; whereas if things had been rightly ordered, all this might have been prevented, is sufficient to make a man *explode* and *nauseate* their *Method*.

When we hear how curiously they examine, which of the four Humours, arising from the mixture of the four Elements, (which never had an exiſtence in Nature, as *Helmont* hath sufficiently proved) abounds in the Body, that thereby they may finde out a convenient Purge; as, Rhubarb for Choller, Agarick for Phlegme, &c. loosening the Body by stool sometimes fifty or sixty times; to the consumption of the strength of the Sick party, without any ease, the Morbifick matter

ter still remaining behinde untouched.

When they learnedly babble concerning *Complexions*, *Temperaments*, *Constitutions*, being grosly ignorant of the *Seminal*, *Formal*, and *Vital* Properties of things; not able to discover in the least without relation, or to give any plausible reason thereof from their *durty Elements*, *Humours*, and *Qualities*, that this man naturally *abhors Posset-drink*, a second *Honey*, a third an *Egg*, which if they should take into their Bodies, in some Diseases, were enough to cost them their lives. When they stand so superstitiously upon the *Season* of the Year, the *Climate* of the Countrey, the *Qualities* of the Air, the *Time* of the Day, that before they can take an opportunity, the Patient is ten times more hard to cure, or perhaps past relief: All this (rightly understood) would justly provoke a man to condemn, abhorre, renounce, and defie their *Method*.

Who that hath any spark of charity in him, but must needs pitty that distressed wretch, who hath a Physician attending him, that gapes for a *Crisis* even to the one and twentieth day, doubtful what is like to be the issue then; and in the mean time exhausts the *purple Soul* of his Patient by frequent Phlebotomy, spending his Spirits by some torturing course,

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marring the ferment of the Stomack; and is so far from assisting and furthering Nature, that he becomes a *remora*, or *hinderance* to her; so that if strength of Body be not extraordinary, 'tis impossible such an one should escape without a miracle: Certainly a man may not offend to say that this is μεθοδεία τῦ διαβόλου, Satans device and plot to destroy mankinde. Or we may justly censure this *Galenical* Method, as the word *Methodus* signifies, according to another interpretation, *Fictio*, or *Ludificatio*; a meer *Imposture* or *Cheat*. Had not a man better either to trust to *God* and *Nature*, or, if he can be procured, make use of some *honest*, *plain* Physician, who without any deceit or pompous Preludium, shall fall to his work of curing you.

'Tis a sad thing to behold a young man in the flower of his years, in full strength of body, abounding with Vital Spirits, sending for a Physician in the beginning of his Disease, to be thus *Methodized* into his Grave, by them that pretend to be such grave learned Doctors; who, if he had dyed in the Field bravely, ought little in comparison to be lamented. Can any *sober*, *wise* man blame any one that knows this to be true, and dares demonstrate it, that he is Satyrical and invective against these

theſe notorious actions? That man queſtionleſs that knows he can prove theſe things to be ſo, cannot but damnifie his Soul, if he make not a timely diſcovery of them for his Countreys good. We invocate the ſupreme Power, that 'tis not malice to any mans particular perſon, nor a principal Deſign to be known in the World to our advantage, that hath excited us to declare our ſelves thus, to the detriment of any mans individual credit and reputation: Far be it from us, for theſe things (if it could have conſiſted with Charity and a good Conſcience) ſhould never have been publiſhed; and we hope our future actions will ſufficiently demonſtrate our ſincerity herein; though we expect from our Adverſaries nothing but harſh cenſures, underminings, quick eyes to diſcover our lapſes, calumnies, and reproaches. But 'tis ſufficient that we have done our duty, to give the world a fair warning of theſe Abuſes, which if it make not good uſe thereof, let it be upon their ſcore, ſith we have done what we ought.

CHAP.

CHAP. XIX.

of the Helmontian *Method.*

AS you magnifie your own *Method*, so ye often cast it in our teeth that we use none, and that we can give little account of what we do, but as Empiricks. As to this we would willingly know of you, whether of the two performs things more orderly and methodically, he that brings the Life into confusion, disorder, and at last perhaps to a sad Catastrophe, by a *tedious*, *impertinent*, *groundless*, *absurd*, and *fruitless* means, quite beside the *mark*; or he that sweetly composes, pacifies, and allayes the disorders, irregularity, exorbitancies, and tumults in the *Microcosme*, by direct and adequate applications and appropriations of those friendly Medicines, which may assist Nature immediately to conquer its grand enemy the Disease, that at length there may be a happy conclusion to Health, without your insalutiferous Method?

What man that hath been throughly cured of a dangerous Disease in a short time by us, will ever finde any fault that we did not use your long Method, a meer *Ens Rationis*, invented

vented to delude the world? Are ye to be excuſed that go far about to deſtroy your Patients, notwithſtanding your tinkling and trapped Arguments and Concluſions deduced from falſe Premiſes? For our parts we had by far rather enjoy an ability in our Profeſſion, to relieve a languiſhing wretch, tortured and racked with ſome cruel Malady, then by making a great noiſe in the world, puffed up with empty knowledge, be reputed great and eminent Schollars, but altogether ignorant in the cure of a Diſeaſe; *Fruſtra fit per plura, quod fieri poteſt per pauciora,* is known to every ingenious man.

If we Heal in a fortnight a Sickneſs, that ye cannot in a moneth, are not we the beſt *Methodiſts*? If we ſtrike at the *Root* of a Diſeaſe, ye at the *Branches*; if ye miſtake in applying Agents rightly to Patiens, erring egregiouſly in the *Primary*, *Efficient*, and *Material* Cauſes of a Diſeaſe, often blundering and overſeen in your *Prognoſticks*, and extreamly blinde in the proper *Craſis* of things, thus groping in the dark, are ſeduced by the *Ignes fatui* of your Elements, Humours, Temperaments, ſeldom (unleſs by accident) hitting the mark (as ye ought) your Patients ſanity: If we can give a better evidence and Phiſolophical account

that we are in the right in Iatrical Practice above you: If we, when we come to our Patient, after some short inquisition shall declare, that there is such a cause of his Disease, and that the subject of it is in such a part; and that if he be observant, we shall in some little time satisfie him, whether we have a Remedy sufficiently potent to make Nature master of the Disease or no; and so accordingly make our Prediction confidently, and that on the fifth or sixth day after our first visit in acute Diseases: If we peremptorily deliver, that by *Gods help* we doubt not but to cure him, and bring to pass the same, without relapse or succeeding Diseases, far better then the *Galenists*, will not any man say that we are the best Methodists?

What signifies it if ye abound with hundreds of Medicaments, composed by your own Apothecaries, which ye say ye use according to Indications, and not one of these a competent or adequate remedy for many great Diseases? Is it not better to enjoy twenty or thirty good Auxiliary Preparations, made with our own fingers, the meanest whereof shall be more effectual then the best of yours; and these used not (as ye falsly object) at *Random*, at a *Venture*, but *Rationally*, and according to a just *Techmarsis*, taken from *Nature* and the *Disease*;

Disease; the one whereof we shall (as ought to be done) assist to overcome the other, by removing impediments, and occasional causes, by purifying and strengthning the *Organs*, by *tinging* the parts with some excellent and appropriate *Balsom*, by *invigorating* and *rectifying* the ferment of the Stomack and other parts, by *dulcifying* the degenerate sharp *Latex*, which infests the Blood, *Viscera*, or any instrument, by *expunging* and *razing* out the Character or Idæa of the Disease in the *Archeus*, or Vital Spirits; lastly, by *pacifying* the displacency, tumults, fury, and exorbitancy of the *Archeus*. And when we have made the truth of these things appear in the presence of modest, indifferent, and discreet Judges, we shall give *sound, satisfactory*, Philosophical Reasons of what we have done, which we will undertake to elucidate thus.

We will so many of us on each side (as we shall agree upon) visit the sick people of some Hospital, with *equal* and *competent Arbiters* or *Censors*: After that each party hath given his Verdict, and Opinion of the nature of the *Disease*, *inward* or *outward*, we will make our Prediction what is like to be the *Epilogue* or *Event* thereof, whether it be curable or no, and in what time probably it may be brought to pass.

Let the *Galeniſt*, or *Helmontian*, that doth (according to the Sentence of thoſe elected perſons, to whoſe award we are to ſtand) perform his buſineſs beſt in the *Diagnoſtick*, *Prognoſtick*, and *Therapeutick* part, prevail, and be taken into the favour and tuition of the Magiſtrate; and the other be rejected, and baniſhed out of the City with diſgrace, never to appear here to practiſe Phyſick any more.

Or we will deal with you in this manner, we will *ſummon* ſo many Patients that have Feavers, or other Diſeaſes, in the City, whom we will viſit together, and according to our former propoſition, enter upon a direct proof, who may beſt deſerve a *Diploma* or *Patent*.

Or we will (if ye pleaſe) act ſeverally, we will (with ſo many impartial Judges) undertake twenty perſons that have *Acute* Diſeaſes, and ſo many *Chronick*; after that we have illuſtrated the Nature, Condition, and Magnitude of the Diſeaſe to the ſtanders by, (our foreſaid Arbitratours) we will enter upon the Cure with a Prognoſtick, in *Acute* Diſeaſes, after our firſt admiſſion, upon the fifth or ſixth day; and in *Chronick* Diſeaſes, in the ſpace of three weeks or a moneth at fartheſt. Ye ſhall be bound to act the like, the ſame Superviſors attending you that did us; who, after they have

have seriously weighed all Circumstances, being rightly informed, and considered what difficulties both parties have been put upon, shall determine as each of us have done better or worse, who are the true Artists, and so receive a Reward or Mulct.

Moreover we declare, that we shall take into our hands twenty sick persons that have *Acute* Feavers of what kinde soever, and of these twenty, we will engage to secure under God *Sixteen* of them upon the fifth or sixth day after our approach, or to give a Prognostick upon the same dayes, how the Disease will terminate; in which if we fail, we shall be willing to suffer accordingly, supposed that ye come to the like trial.

And because ye insist so much upon *Bleeding*, and there is no Disease according to your own Positions, that requires it more then a *Pleurisie*; we dare oblige our selves to cure more *Pleuritick* persons, *citò, tutò & jucundè*, without *Bleeding*, then ye shall, making use of the same.

This is the way, great Doctors, for you to redeem the credit of this noble Science, and to restore it in some part to its pristine Renown, and doubt not, if ye do your business as ye should, but that our *Sovereign Lord* the

King will give you a *Diploma*, and confirm a Patent to you *ex condigno*, for queſtionleſs he is of *Hannibals* minde, *Hoſtem qui feriet eris ſibi Carthaginenſis*. Do well and have well. But if ye fall to your wonted *Scribling*, your quarrelling *de lanâ caprinâ*, your *captious* and *critical Cenſures*, your guilful *Sophiſms*, and *Paralogiſms*, making the world believe that this is but a fooliſh Conteſt, and that Truth cannot be determined this way, by reaſon of the variety and multiplicity of circumſtances to be obſerved; and that to put theſe Controverſies to a trial in an Hoſpital, is to put our Sickle into another mans Harveſt, with ſuch like *Mormolycia*, or Bugbears, which ye returned us as *Anſwers*, when ſome of us did urge by Letters, and Challenge you in particular to this moſt expedient proof: Yea, one of you arguing with another of us in the preſence of ſome ingenious perſons, (and the *Galeniſt* confounding the Argumentation with much prattle, on purpoſe to amaze the Auditors, that they might not rightly underſtand the Opponent the *Chymiſt*, (by whom, when he was put upon then, as at ſeveral other times, an Eſſay of Action) made a piſh of it, objecting, that in difficult Caſes, we Chymiſts had alwayes a recourſe to Action. If (we ſay) ye ſhall continually

tinually deal thus with us, and disregard us, that profess, and can vindicate our selves *Scholars*, and *Philosophers*, equal with you, we are resolved (after this *Epitome*, being onely an hint to the World of some of your *Indecorums* in Physick) to publish an History of your Errours therein at large.

CHAP. XX.

Some Animadversions upon the late Attempt to procure a Patent from His Gracious Majesty, for the Erecting a Colledge of Chymical Physicians.

NEver was there a more *just*, *honest*, *desireable*, and *useful* Enterprise set upon in this Nation, then an endeavour of some Chymists to purchase an Influence and favourable Countenance from our *Sovereign Lord the King*, that thereby we might be authorized and encouraged to meet together, and consult (without interruption) about some expedite and effectual way, for the regulating and reforming those present enormous Abuses in this excellent *Spagyrick Science*, and for the prevention of the same for the future; and that we might joyn our forces for the melio-

rating, and advancing of that Art, which in despite of all Adversaries, will in some short time manifest it self to be Queen Regent in Physick. Moreover, seldom hath there been any Design more generally countenanced and animated by the learned Nobility, and ingenious Gentry of *England*, then this.

But such hath been our fate, that some malevolent ill-disposed persons (as well from within as from without) have both maliciously and ignorantly cast such rubs in our way, that we have been disappointed from attaining that end, for which his Gracious Majesty hath professed to have no small kindeness.

That therefore every *Inquisitive* man may in part receive some satisfaction, what hitherto hath obstructed our business, we certifie him, that some of us have been overseen at first in admitting among us certain very illiterate persons, that were ἀγράμματοι ἀμαθέστατοι, *Chymici Umbratiles*, mock Chymists, no whit exercised in *Anatomy* and *Botanicks*, inexpert in the History of Diseases, their *Efficient* and *Material* Cause, their *Event*, or any *Cure*, of which they could give any Philosophical reason: These have been among us σπίλοι καὶ μῶμοι, foul blots and disgraces, presumptuous Boasters, heady and high-minded, intruding themselves to our

distur-

disturbance; whereby our subtil supplanting enemies have taken advantage to defame us, representing us to the world a company of Fanaticks, falsly suggesting that we went about to tread under foot all Learning, and to introduce a meer Empirical way of Practice in Physick, with such blasting language, contrived on purpose to diminish our *Repute*, and to disenable us from atchieving that which would prove so useful to the world; that they may the better establish their pretended *Polyarchical Government* in the *Galenical* way.

That these Aspersions therefore may be taken off, and no more reflect upon us to our prejudice, who profess our selves Philosophers by the Fire; we freely declare, that we are *Philomathèis*, hearty lovers and promoters of Learning, and shall never go about to derrogate from *Schools* and *Academies*, but shall vigorously defend them so far as truth will admit; and shall be ready to censure him that pleads for *Amathie*, or illiterature in the Body *Natural*, disposed (if ever opportunity be offered to him) to stand up for *Anarchie* in the Body *Politick*. And we are resolved upon mature thoughts, never to joyn with such, that (disclaiming against *Schollarship*) go about to lay the foundation of such an *Illustrious Art*, upon the

the ſandy foundation of ſome wilde and extravagant Notions, that they have picked up by chance from ſome ſlight Operations made at a venture. For whoſoever enters upon *Pyrotechnie*, ought to have beforehand ſome general knowledge in the Nature of things, and to acquire ſome infallible *Axioms* and *Theorems* delivered to him, by thoſe that have been moſt expert; which how any one can attain to, without a competent knowledge in the Scholaſtick Languages, we are much to ſeek. And certainly *Helmont* never thought a *rude* and illiterate perſon deſtitute of any previous *Theory*, a fit Agent to aſpire to the Myſteries of this profound Science. For our parts we ſhould be willing to condeſcend to any thing below our ſelves, that ſuch an eminent Attempt as a Society of *Chymical Phyſicians* might be eſtabliſhed; but ſhould unwillingly yield that ſuch a Great *Miſtreſs* of Knowledge ſhould be committed to thoſe, that are no whit able to protect, adorn, or credit her.

'Tis not a good Medicine, purchaſed we know not how, or ſtumbled upon by ſome ridiculous chance, that makes a real Philoſopher, nor multiplicity of Furnaces, contrived on purpoſe to get a fame in the world, but undeniable and ſtable Principles, that enoble an *Adeptus*,

Adeptus, or son of Art. Let not therefore any blinde *Bayard*, that wants the discretion to hold the Reins of *Phebus* his Steeds, presume to drive the *Solar Chariot* of *Pyrotechnie*, lest instead of cherishing and illuminating the World, he bring all into confusion and combustion, as some *Pseudochymists* among us of late have endeavoured.

To conclude, although we have been hitherto crossed in this noble Enterprize, on one side by the *Galenist*, and on the other by the *Pseudochymist*, or pretender thereto, (this most *innocent* Art being as it were crucified in the midst between them) yet we question not but that at length in despite of all opposition, true *Chymistry* will flourish, and moving in its right Sphere, will scatter all black clouds and mists of Ignorance and Envy, and shine out in its perfect splendor.

The

The Figure of two Colick Stones *extracted out of the Body of* Anne Taylor.

An Appendix.

DE LITHO-COLO:

OR,

A Hiſtory of three large Stones *excluded the* Colon *by Chymical Medicines.*

THe importunity of ſome friends have moved me to expoſe (on a ſudden) to publick view theſe prodigious and monſtrous Stones, generated in the *Colon*, that the World may be informed what ſtrange *Coagulations* ſometimes happen in this *Microcoſme*, and what need we have to look after Remedies of the *Superlative Degree*, to diſſolve and diſpoſſeſs them of their lodging place. The Narrative is thus:

In the Year, 1655. I was ſent for in the midſt of *February* to *Anne Taylor* (ſervant to Mr. *Sikes* a Brewer, living at *Rumford* in *Eſſex*) about

about twenty years old, of a florid ruddy colour, having a *square* Body, *Vivacious* and *Active*, but low in stature; who was suddenly taken with a violent Pungitive pain on the left side, an inflation and distention of the *Epigastrium*, a Feaver, an Aking in her Loins, Inquietude, a nauseous Disposition, frequent Belchings, and great constriction of the Belly. Having examined the Symptoms, I apprehended that her Disease arose principally from the *Spleen*, stuffed with *feculent degenerate Blood*, which having contracted *Malignity*, darted its venom at the *Pleura*, *Stomach*, *Intestines*, and *Reins*; hence the *Vital Spirits* being disturbed, an *Estuation* and *Effervescence* arose in the Blood, which caused a Feaver. This considered, I presently offered upon my first access in the Afternoon, an *Emeto-Diaphoretick*, which making some small evacuation, gave her ease, but of short duration, for a few hours after there was a recrudescence and exacerbation of all the foresaid Symptoms.

The next morning I offered her an *Emeto-Cathartick*, intending to carry the morbifick matter most downward, but in vain, for it still regurgitated, and came away by Vomiting: however, she found an abatement of the racking pain of her Side, and other parts, which yet

yet ſtill returned by fits. Then I plied her hard with thoſe things that were Diaphoretick, Reſolving, Abſterſive, for the ſpace of three or four dayes, making uſe of requiſite *Topicks*; not omitting whatſoever might pacifie and invigorate the Vital Spirits againſt future paroxiſms.

Upon the ſixth day after my firſt admiſſion, coming to ſee her, I found her chearful, (the Pain of her Side and Feaver abated) with many hopeful ſigns of ſpeedy recovery, onely ſhe complained of a Weight of her left Side, tending downward toward the Kidneys, and a ſtraitneſs of her Belly, but yet ſhe thought a ſmall matter more would perfectly cure her; ſo giving her precaution, I bad her go on to take what remained, charging her to give me notice if any thing fell out amiſs.

The Sabbath day following, being the tenth from the firſt onſet of her Sickneſs, a meſſenger came in all haſte to me to *Horn-Church*, relating the anguiſh and cruel torments that this wretched Maid ſuffered about the Region of her Loins, with ſtraining to vomit, ſharpneſs of her Urine, and difficulty to make it, and continual watching. Upon this I began to think that the Kidneys had a great ſhare in the production of thoſe Tragi-

cal

cal *Accidents*, which formerly appeared: wherefore I presently dispatched away to her another *Emeto-Cathartick*, and some other *Chymical* Preparations, that were of force to cleanse and sweep away any fabulous matter, or grosse impurities from those parts. Having taken the first she was put into great straits, and had many pangs, yet upon my strict injunction they urged her to take whatsoever I sent: which, upon every sumption and repetition, caused a Crispation and Convulsive motion of the *Genus Membranosum*, the Archeus endeavouring to make an extrusion of that which as long as it harboured in its bosom, could never be at rest; so that by a frequent exciting the Expulsive faculty, and by corroborating the Spirits at the same time, *Nature* by an *Alternate vicissitude* of rest and motion producing *Throwes*, was delivered at length by the help of some dextrous hands of three strange stony *Concretions*, conceived in the upper part of the *Colon* nigh the *Spleen*.

Now the first appearance of these was after a great Agony on Munday night, being the eleventh day; for the Sphincter of the *Anus* being notably dilated, a hard rough Body was discovered in the Fundament by a Midwife,

or

or some of the officious Women there present, who by frequently assaying, and tender contrectation thereof, made shift to get out one of these deformed Stones (more friable then the other two) by fracture and piece-meal, and then forthwith sent to me to hasten to be a spectator of this *monstrous Birth.*

No sooner had I entred the House, sounding with the exclamation of the Neighbours, but I was presented with some fragments of an Exotick matter, which I beheld not without just admiration. This (quoth some of them) is nothing in comparison of what is behinde, wherefore we desire you to meet another Doctor and Surgeon to morrow morning about nine of the clock, which I easily assented to in such a difficult case, both for instruction, and also the evasion of slanderous tongues, which I knew had much partial respect for this safe *Galenist* they sent for, that could (if she miscarried) maintain it *Cum Privilegio.*

The next morning I precisely observed the time appointed, waiting three hours for his *Worship*, but neither he nor the Surgeon coming, I thought good to take my leave, and to resign her up to whom they pleased; but by perswasion of the Master of the House, who

told me (let the issue be better or worse) he would undertake to defend me against the *Galenical* Gang; I fell to my work, and having taken a strict view of the outward site of the bigger of these Stones, whose Basis appeared every way about an inch to my eye, the Sphincter being much expanded through great streis, I concluded that these lapideous Concretions were either to be broken by a fit Instrument, and so to be drawn out by parcels, or to be extracted whole, if it could be done without danger of lacerating the Sphincter: To this end I presently sent for a plain Barber Surgeon of the Town, *Thomas Flemmin*, since dead, whom I enjoyned to fetch me the strongest pair of Curling-Irons he had, which forthwith done, I directed him to insinuate and worm them in between the Sphincter and the Stone, to lay fast hold, and to try whether he could turn it about; which he did artificially, and setting a strong hand, pulled it out confidently in a trice. The other quickly followed, and the Patient was immediately freed from her dolorous condition, a large quantity of Urine issuing forth, which had been stopped nigh forty eight hours. After this succeeded an involuntary flux of Excrements, through a weakness of the Fibres of the Guts

and

and Sphincter violently distended, which were at length restored to their former *Tone* by virtue of a *Fumigation* which she received, sitting over a pan of quick coals.

Thus was this miserable Virgin recovered at length from an untimely death, by force (under God) of some Chymical Medicines, which may adde a little to the lustre of this useful Art: For none but Remedies more potent then ordinary could have forced three such petrified Bodies of that bulk, lurking under the left short Ribs, through the manifold *Cells* of the *Colon* down to the strait Gut, and so to be voided.

Ever since she hath enjoyed her health, onely taking two or three years (Spring and Fall) what was requisite, and since married an Innkeeper, *Francis Chatterton*, living now at *Rumford* at the Sign of the *Dolphin*, by whom she hath had two Children.

For present satisfaction take this short Description of the three Stones thus; Touching the first which the Midwife and some others brake out by their *subtil working* into it with their fingers, in my absence, I cannot give that exact observation as of these two I have in my own custody; for they having shared it amongst themselves, desiring to keep it for a

Rarety, had so dispersed it, that I am not able to set down any certain Dimensions of it: but so far as my conjecture can reach, according to their relation, it might very well be equal in quantity to the greatest of these two, inclining to a Cylindrical shape, of a friable and fragile substance toward the Superficies, but more tenacious toward the Centre, consisting of Dissimilar parts, wherein appeared many white Filaments like *Abomen Plumosum*. The *Cortex* or outside was of a *Pitchy* colour, but the innermost part brownish.

The second of the three, and the first of the two which I extracted, and now reserve by me, is of a Cone-like Figure, broad beneath and sharper above, nigh three inches in length, two and a quarter in bredth about the *Basis*, one and three quarters in the *midst*, and somewhat above half an inch on the *top*.

The outward coat covering the inward like a bark, is more compact, and of a tartareous substance, partly blackish and partly mouse coloured. It hath four great *Dokes* in it, two nigh the *Basis*, and two nigh the *Cone*, beside many small ones, and *Tortuous Incisures*. Under this *Cortex* lieth a *Calcarious matter*, which hath a small quantity of a Thready or Lanuginous substance mixt with it, tending to a gravel-

gravel-like colour. It weigheth now not above two ounces seven drams, being diminished and circumcised by those that handling it have out of curiosity picked off something considerable; and withall the ambient Air hath made it somewhat lighter, but at first its weight was much more.

The second to this is Triangular, almost Equilateral, each side being about two inches three quarters in length, and near two in bredth. Its substance much resembles the other, onely its outside here and there is softer to the touch, feeling *Plushie* like some part of a Stags horn, to which it is like in colour. In the middle appears a harder Body dissimilar from the *Angles*, which seem to be *Appendices* to it. In it are some small *Cavities*, but one very large, like the hollow part of that the Latines call *Astragalus*, an *Huckle-bone*. It is lighter then the other considering its proportion, weighing one ounce five drams and a half.

We observed when these *Collick-Stones* first came to light, that many *Plum-stones* and *Cherry-stones* lay couched in several hollow places in them, which had continued in her Body about half a year undissolved, appearing fresh

as if they had been newly swallowed. Hereby the bulk of these Coagulations was encreased, that they became more hard to be precipitated, their unequal asperities impeding their passage, exasperating and galling the tender and most sensible Tunicles of the *Colon*: Hence arose most exquisite Dolours, which this poor wretch underwent for several dayes, which would undoubtedly have destroyed her, had not her Vital Spirits been lenified, appeased, and supported by some *Spagyrical Cordials* that were most amicable to them.

Throughout the whole course of the Disease, I avoided *Cooling Juleps*, *Barley Liquors*, ordinary *Opiates*, or any common papaverous Preparation of the *Galenists*, which would have brought Nature into a *numm'd* and *drowsie* condition, and so have made it supine in the *Expulsion* of these *Hostile Guests*, that had taken such firm possession in the *Colon* to its utter ruine.

I make no question but a Dogmatist would presently without any scruple (being confirmed by those Indications there present, to which they severely adhere) have first Bled her perhaps two or three times, under the notion of a Pleurisie, then Expectorated her with their nasty

nasty slaps; but failing here would have given her *Laudanum* for the mitigation of her intolerable pains; and so bringing her into an everlasting sleep, have sent these *remarkable Coagulations* into the Grave with her unseen.

This *Tragical History* ending *Comically*, I have here communicated to the World, that it may be allured to become a *Phylo-Cypmist*, and understand the insufficiency of *Galenical* Preparations to help in extremity; and to encourage all *Ingenious* and *Industrious* Artists in their labours; that such a *Litho-tribon*, or *Break-stone Arcanum* may be attained, that hath power to dissolve the Stone even in the Bladder, without *direful Cystotomy*.

To conclude, I shall hereafter (if God permit) give you a fuller and larger account of this *Colick Duelech*, with some other unusual Observations, collected in eighteen years diligent study and Practice; and shall likewise give you my thoughts of *Splenotomy*, or exection of the *Spleen* out of a living Dog, his life preserved: which I can *(absit jactantia)* vindicate to be the first that made any sound and notable trial thereof in *Europe* known publickly, although some of our *Galenical* Anatomists have very unhandsomly assumed the

the *Credit* of it to themselves. In the mean time make good use of this here delivered, and be grateful to the most High if thou reapest any benefit thereby.

The Stones *before spoken of are in the Authors keeping, at his Lodgings near to the* Blue Boar *Inne without* Aldgate; *where any Ingenious Person that desires to be further satisfied concerning them, may be freely admitted to see them.*

FINIS.

Errata.

PAg. 2. line 28. read *their*. pag. 42. l. 2. read *Hermaphroditical*. p. 60. l. 3. r. *profligating*. p. 62. l. 1. r. *Peristomata* p. 63. l. 27. for *magnetick* read *specifick*. p. 68. l. 19. r. *comparison*. p. 74. l. 14. r. *Affects*. p. 77. l. 9. r. *precipitates*. p. 92. l. 7. r. *Coinditions*.

THOMSON, George. Galeno-pale: or, a Chymical Trial of the Galenists, that their Dross in Physick may be discovered ... to which is added an Appendix, De Litho-Colo: or, a History of three large Stones excluded the Colon by Chymical Remedies ... L London, Printed by R. Wood, for Edward Thomas ... 1665.

8vo., with two text woodcuts, typographic border round title-pag slightly cropped; nineteenth century half calf, joints split, gilt stamps of the Signet Library on boards. 1665 $850

First and only edition, rare. Thomson was habitually critical of the medical establishment and in the present book, "a work of some ability, ... he protested against the contempt of Englis practitioners for experience, and their implicit reliance on theory. He also argued with considerable force against the excessive bleeding and purging then in vogue, and against the method of attempting to cure diseases by contraries." (Thomas Seccombe in DNB). Not surprisingly, the volume excited protest, and a pamphlet war was begun, Thomson's main opponent being William Johnson. "The stones spoken of," he concludes, "are in the Authors keeping, at his Lodgings near to the Blue Boar Inne without Allgate, where any Ingenious Person ... may be

and a pamphlet war was begun, Thomson's main opponent being William Johnson. "The stones spoken of," he concludes, "are in the Authors keeping, at his Lodgings near to the Blue Boar Inne without Allgate, where any Ingenious Person ... may be freely admitted to see them."

Thomson remained in London during the plague of 1665 and made a study of its symptons. He published in this year Loimologia: a consolatory advice, and some brief observations concerning the present pest, in which he reflected on the conduct of members of the College of Physicians who left the city during the plague. Wing T 1023 (four copies, Yale only in America).

Wm Johnson wrote one pam in 1665 attacking Thomson views ~~and [illegible]~~ and Thomson immed. ans with "A gag for Johnson" the same year